

A PROPOSED MODEL OF SOCIAL CHANGE IN KOREA THROUGH THE  
MINISTRY OF KOREA CHRISTIAN ACADEMY

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A Professional Project  
Presented to  
the Faculty of  
School of Theology at Claremont

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In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

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by  
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**DOCTOR OF MINISTRY**

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## ABSTRACT

This project is the proposed model of social education for social transformation with the focus on Christian spirituality in Korea through the ministry of Korea Christian Academy in Seoul. It deals with an evaluation of the education curriculum on the basis of this evaluation. The fundamental purpose of Intermediary Group education was the formation, revitalization and efficient functioning of Intermediary Group so that they might be a contributing force in overcoming the effects of polarization and social injustice in Korea.

The aim of the education was to conscientize the potential leaders of the women's group, the industrial group, the agriculture group, the student group, and the church group.

There are new resources in the curriculum; they are the theology of minjung and Growth Counseling. Minjung theology can be the backbone of it, for it is a way to conscientize members of the Intermediary Group as historical subjective entities. Therefore, the philosophy of the Intermediary Group should be based on the historical movement of people, that is, minjung.

Growth Counseling can provide an insight into the method of this program in terms of pastoral care; its holistic approach, integrating different dimensions, can enrich the human being and the society. Because it works not

only for social transformation but also for the growth of individuals. This education should enable the leaders to work more effectively as a driving force to achieve humanization through establishing social justice and human freedom. I attempt to sketch the historical background of the Korean protestant church's social concerns and to examine the original curriculum in this light.

The new curriculum proposed in this paper is a revised version of the old one and will be described in accordance with these new perspectives: the new curriculum is renamed the "Shalom Community" to include the holistic approach, both in its social and its spiritual sense, and in its individual and corporate sense.



## CHAPTER I

## INTRODUCTION

This project deals with an evaluation of the education curriculum of the Intermediary Group of the Korea Christian Academy in Seoul and the planning of a new curriculum on the basis of this evaluation; its ultimate aim is to promote social change in Korea. This education program unfortunately has been suspended by the Korean government since 1978. However, the reintroduction of the program is imperative for the development of the Korean society.

The fundamental purpose of this educational program was the formation, revitalization and efficient functioning of Intermediary Groups so that they might be a contributing force in overcoming the effects of polarization and social injustice in Korea.

I was responsible for this program from the beginning. Therefore, I would like to reshape the educational program on the basis of my research and personal experiences. I am determined to pursue my objectives. Despite the government intervention, it should be reimplemented. I am convinced that it has influenced people positively so that they became aware of issues of justice, and it taught them how to act so as to work for social justice, freedom and humanization through Intermediary Group action. But the Korean society is still polarized economically, politically and culturally, although

people are aware of the need to overcome such polarization. It is time, therefore, to evaluate and reshape the program according to the needs of the present situation. My knowledge of some of the problems in the past curriculum and the experience gained by participants in the programs will enable me to redesign the curriculum.

The Korea Christian Academy started training Intermediary Groups in 1974. The motivation for this program came from the conclusion drawn from a series of dialogue conferences at the Korea Christian Academy, that is, an Intermediary Group must be formed which would function as a peace-making task force group between polarized extremes. We decided to choose five potential groups which were able to form the Intermediary Groups: the women's group, the industrial group, the agricultural group, the student group, and the church group. The aim of the education was to conscientize the potential leaders of these various intermediary Groups. Through participating in this program a large number of members were made aware of the real problems, and were taught techniques to strengthen the unhealthy society by means of Intermediary Group action. These leaders organized people as small Intermediary Groups in their real situations, particularly peasants and young laborers involved in the trade unions. They did this in the face of confrontation with the authorities. Because a number of members of the group and its educational staff had been persecuted, it is clear that the Intermediary

Group posed a challenge to the existing power structure.

From my point of view, to strengthen the program there are three main problems which have to be dealt with. First of all, there was a lack of a continual, contextual effort at theologizing. The curriculum was too social-action oriented, and hence lacked spiritual disciplines. Secondly, there was a lack of a holistic approach, a way in which different dimensions can be integrated in terms of the salvation of the individual, the community, and the world as a whole. Thirdly, there was no earnest personal pastoral care, but rather a focus on building up group tasks.

In order to address these deficiencies, I would like to attempt to put new resources into the curriculum. They are the theology of minjung and Growth Counseling.

Minjung theology<sup>1</sup> should be the backbone of this pro-

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<sup>1</sup>'Minjung theology' was born some time during the first half of 1979 in Korea. There was a group of Christian and non-Christian intellectuals who had come together to study and discuss their common concerns. Early in 1979 the protestant members of the study group were asked by both the Commission on Theological Concerns of the Christian Conference of Asia and the Korea National Council of Churches to organize an "Asian Theological Conference." Presentations were to be made by Koreans on the latest developments in theological thinking, with responses by other Asian participants. In the course of meetings and discussions for the preparation of the conference, the Korean term 'minjung' began to be used, and no one remembers how that happened or who started the prefix 'minjung' to the word 'theology.' According to Han Won-Sang, the 'minjung' are those who are oppressed politically, exploited economically, alienated sociologically, and kept uneducated in cultural and intellectual matters.

gram, for it is a way to conscientize members of the Intermediary Group as historical subjective entities. It is important for them to view society as created by the people of God rather than as a mass of people blindly subjected to social systems. Therefore, the philosophy of the Intermediary Group should be based on the historical movement of people, that is, minjung.

Growth Counseling can provide an insight into the method of this program in terms of pastoral care. Its holistic approach, integrating six different dimensions can enrich the human being and the world. Clinebell claims that:

It is important for the growth-oriented counselor or therapist to have a clear understanding of the six interdependent dimensions within which growth can occur; in our minds and in our bodies, in our relationships with other people, with the biosphere, with the groups and institutions that sustain us, in the spiritual dimensions of our lives.<sup>2</sup>

Because it works not only for social transformation but also for the growth of individuals in terms of pastoral care. Growth Counseling provides strength to the revised curriculum. With these new resources, Intermediary Group education will be reshaped. This education should enable the leaders to work more effectively as a driving force to achieve humanization through establishing social justice and human freedom. It can be a new model of social education for social

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<sup>2</sup>Howard J. Clinebell, Jr., Growth Counseling (Nashville: Abingdon Press, 1979) 19.

transformation with the focus on Christian spirituality.

I am going to examine the original curriculum of Intermediary Group education and its historical background and present a case study of one of the Intermediary Groups, namely the "Jeol Moon Yeo Gaeung" (Young Adult Women's) group. It was the first group to be trained as a pilot program at the beginning and the only one which finished the full three courses of the curriculum. By analyzing the case study, the original program can be evaluated in a practical way.

Then I will employ stage-analyses to evaluate this program in relation to theological, socio-political, and finally socio-educational perspectives. I believe that by adding minjung theology and Growth Counseling as the main tenets of the new curriculum, the weaknesses of the former Intermediary Group education can be alleviated; moreover, the evaluation will also provide a basis from which the original project can be reflected on and critically re-examined.

Finally, the new curriculum which is the revised version of the old one, will be described in accordance with the new perspectives; the new curriculum is renamed the "Shalom Community" to include the holistic approach, both in its spiritual sense and in its individual and corporate sense.

The purpose of chapter two is to examine Korean Protestant history in light of the Korean social movement and to find the sources of the contemporary academic movement in the one hundred years of Korean Protestant history. By examining

the history, I will endeavor to find its lasting implications and its effects on the character, the standing, and the future direction of the movement. Instead of concentrating on the chronological aspect of the historical events, I concentrated on the character of six main events to narrate the evolution of the Korean social movement in terms of the Korean Protestant church.

The purpose of chapter three is to present the original curriculum of the Intermediary Group along with the ideology and character of the Academy movement. A case study of Jeol Moon Yeo Seong (Young Women's) group is included to gain an insight into the operation of the program in practice. As a result of this case study, the program is found to have several advantages and several disadvantages when applied to the real situation.

Chapter four deals with the evaluation of Intermediary Group education in general. The main focus of the chapter is to describe three stages of the evaluative approach: 1) to find the problems: 2) to investigate the sources of the problems; and 3) to propose possible ways to strengthen the project.

Chapter five deals with the main paradigms of minjung theology which can be directed to the Intermediary Group movement in terms of its goals. Minjung theology grows out of the reality of people in the context of the Korean cultural and historical setting. In addition, the chapter addresses

Growth Counseling as one of the approaches to strengthen the Intermediary Group projects. It focuses on how to integrate the human community through working with both personal growth and social transformation in terms of pastoral care.

Chapter six draws up a proposed curriculum of the "Shalom Community" (the Intermediary Group) integrating minjung theology into the program as a fundamental goal and applying Growth Counseling as a method to help it to function more effectively in the real situation.

## CHAPTER II

### A HISTORICAL BACKGROUND OF THE KOREAN PROTESTANT SOCIAL MOVEMENT

The Korean Protestant Church will celebrate its Centennial in 1984. The Korean Church has been striving to confess its faith and establish its identity in the midst of the people's suffering. Numerous Christians participated in the labor movement and have assisted the peasants in their problems. However, between evangelism and social action there appeared a sharp cleavage which is still not resolved.

As the church became segmented, so did the nation and the society: North Korea and South Korea — the haves and have-nots. The church is obliged to play a dual role of overcoming the internal segmentation in the church as well as reconciling the discord in the society with the indignation of the people. Whether or not the church achieves this task depends on whether or not it responds to the liberating acts of God, working through history. It is also necessary that there be scientific awareness of history, coupled with a critical reconsideration of the role of the church. It is against this background that the activity of the Korea Christian academy can be evaluated. In considering Korean contemporary history and the social participation of the church, it seems to be advisable to establish the direction the church should take in light of the six significant events that are



regarded as watersheds in the history of the Korean social movement. Specifically, since it is important that Korea escape the influence of American neocolonialism, based on the trilateralism, the church must keep in mind that it is obliged to respond to the demands of the people and the nation and to recognize itself as the church of the nation and the church of the people.

#### A. Kabo Peasant War and Christian Enlightenment Movement.

In the nineteenth century Korea was experiencing a full-fledged transition from feudalism to capitalism. The Kabo Peasant War (1894) was the consequence of the anti-feudalistic and anti-imperialistic movements. After the Sino-Japanese War (1894), Japan had increased its sphere of influence in the Korean peninsula to the extent that Japanese exactions from the peasantry threatened its subsistence. Particularly, the grain procurement, coupled with usury, created famine in certain areas of Korea. The feudal elements in Korea catered to Japan and undermined the Korean economy. The peasantry, being unable to endure the suppression any longer, revolted with their twelve demands foremost.<sup>1</sup> These

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- <sup>1</sup>They made public their demand in twelve articles.
1. Leave behind the hatred between the people of Tonghak and the government, and cooperate in public administration.
  2. Investigate corruption in government employees and punish severely those found guilty.
  3. Punish the wealthy who exploited the poor.
  4. Reprimand the literati and the aristocrats who

practical demands provided the basis for the conscientization of the Kabo Reform in which a bourgeois class essentially controlled the whole economic system.

Colonialism implies that the small amount of capital in-embryo should be retained within the influx of foreign capital. The Independent Association which followed the Kabo Reform was the Bourgeois-reformist enlightenment movement that emphasized national awareness.

#### B. 1905 – Protectorate Treaty and the Great Revival in 1907.

The attempts to rescue the Chosun dynasty from the growing power of Japanese colonialism failed because of the trimming polity adopted to cater to the foreign forces. The Japanese conspiracy to colonize Korea was condoned by the United States through the Taft-Kazra Secret Treaty.<sup>2</sup> Some

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were unjust.

5. Burn the slave registration records.
  6. Improve the treatment of the outcast and remove the head-piece from the head of the butchers.
  7. Allow the young widows to remarry.
  8. Do not collect miscellaneous taxes that have no names.
  9. Do not consider family and geographic ties but only the competence and personal character in selecting government officers.
  10. Prosecute severely those who are secretly in collusion with the Japanese.
  11. Write off all the debts, public and private.
  12. Divide the land equally for those who cultivate the land.
- See Young-Hag Hyun, Minjung The Suffering Servant and Hope, (Unpublished) 8.

<sup>2</sup>The treaty was made between Japan and the United States to partition the territories whereby the United States agreed to annex the Philippines and Japan, Korea as their respective territories: See Hilary Canroy, The Japanese Seizure of Korea: 1868-1910 (Philadelphia: University of Pennsylvania, 1960) 329.

American missionaries who resided in Korea began to accept the Japanese influence.<sup>3</sup> As the hope for the survival of the nation disintegrated, a full-scale repentance movement was initiated which is now known as the Great revival.<sup>4</sup>

However, this Great Revival marked the transition point of two conflicting kinds of faith. One is the faith that is concerned with the salvation of the nation and the other was an apolitical one that emphasized the vertical relationship with God; it is with the latter that the missionaries were associated. Whether it be social-concern-oriented or individualistically oriented, the Great Revival contributed to the growth of the church in the midst of the national desperation. Spencer Parmler convincingly links the growth of the church to one's socio-political crisis.<sup>5</sup> Although by diverting the Korean Christian faith from the social reality

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<sup>3</sup>Min, Kyung-Bae, HAN KOOK KYO HWE SA ("A History of the Korean Protestant Church") (Seoul: Korean Christian, 1982) 257.

<sup>4</sup>It started in 1907, prompted by protectorate treaty to find the spiritual hope under the surmounting oppressions by Japan. The suffering of the people triggered the Great Revival by which people tried to find comfort and preserve the nationalistic identity. Naturally, many leaders of the people were involved in the Great Revival.

<sup>5</sup>Han Kook Kyo Hwe Seon Kyo Back Nyun Yun Gu ("A Research of the Century of the Korean Protestant Church") (Seoul: Christian Institute for the Study of Justice and Development, 1982) 136-137.

to otherworldliness, the missionaries seemed to have achieved their objective, they could not separate the national suffering from the Christian faith.

### C. The March 1st Movement and Christian Social Engagements.

In 1919, a nation-wide insurrection was instigated under the leadership of religious and national leaders and students. It was promptly and ruthlessly subdued by the Japanese imperialistic forces. Hence, the national movement developed into the more radical Anti-Japanese Army Movement.

As the first step in strengthening the colonial economic structure, Japan established the Commission of Land Investigation in 1910 and completed the land investigation by 1918. As a means toward economic exploitation of Korea, Japan placed the land issue as the highest priority. In addition, the Japanese protectorate government in Korea formed a scheme for increasing the grain expropriations and extracting more from the peasants' labor. Much of the rice was shipped to Japan, and the Korean peasants maintained their livelihood by importing millet from Manchuria. In the 1920's, to increase the store of military supplies that were necessary for the war, the Japanese expanded their industrial capacity by exploiting and expropriating Korean labor. The laborers struggled under sub-human labor conditions and low wages. Specifically, laborers who belonged to the age group of 16 and younger were subjected to more extreme extractions. Such

atrocities were characteristic of the colonial labor policy.

The Korean laborers waged a campaign against Japanese exactions by forming the General Labor Alliance of Chosun. They made it clear that they would devoutly engage themselves in a struggle for social liberation.<sup>6</sup>

We must underline the fact that the active participation of the church in the March 1st Movement was derived from the belief that God will liberate the nation from its shackles. The church was the place where hope was consolidated.

However, Japan attempted to convert the Korean church, which was based on such a strongly nationalistic confession of faith, into an imperialistic instrument to further her cause.

#### D. Shinto Shrine Worship and the Decline of the Church.

Since the 1920's, an anti-American tendency had emerged in defiance of the attachment of the American missionaries to Japan and the Japanese attempt to obliterate Korean nationalism by legally compelling Shinto Shrist Worship. This led to self-examination of the church. The Council of Missions, holding the Presbyterian form of government, notes that an evangelism, in order to be effective, should

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<sup>6</sup>Kun-Ho Song, Han Kook Hyun Dae Sa ("A Modern History of Korea") (Seoul Korea Theological Study Institute. 1979) 82.

be directed, not to the upper class, but to the lower class, and that it is quite natural to recruit potential ministers from the teachers who were trained in the rural elementary schools. Since the level of education of the clergy was quite low, the church could not understand new ideas, nor could it respond to the demands of the times. Hence, the nation was increasingly submerged in atheistic humanism.<sup>7</sup>

#### E. The Emancipation and Schism.

On August 15, 1945, the Korean nation was liberated from Japanese rule. The church did not waste time in feeling guilty for failing to lead the nation during the crisis, but it fell immediately into a feeling of exhilaration. It was not expected that the present liberation was the beginning of a new page of tragic national history - the history of separation! The United States tried to strengthen its influence in Korea by deploying and stationing troops in Korea. The very process of deploying and stationing brought some disappointment to the Korean people, because they were essentially left out of the initial policy-making stage. The modern revisionist historians allege that the partition of Korea between the Soviet Union and the United States was negotiated before the August 15 Emancipation through a Soviet-U. S. secret treaty. The "open door

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<sup>7</sup>See Min, 339-424.

policy", which was initially upheld by the United States, was more than the reflection of American efforts to strengthen the relatively weak American competitiveness on the Asian stage. However, now that the United States was the strongest nation in the world and the dominant force in determining the international order, it decided on military occupation of Korea as an attempt to secure her as a subordinate. This policy, which aimed to preserve the old order under the guise of military expediency, obstructed the introduction of imperative reforms for the development of Korea. Along with independence, the Korean nationalistic leaders wanted to establish a united Korean government. However, the United States and the Soviet Union refused to heed the nation's cherished wish and established separate governments in the North and the South, which differed both politically and economically.

The church became dependent on the strength of the United States to the extent that it identified the Protestant faith with the United States. Moreover, the clergy were blinded by the preferential treatment bestowed on them by the American government.

In addition, a schism appeared in the church as a result of the pro and con controversy relating to the Shinto Shrine worship. The church, instead of recognizing its role as the leader of the nation, was devoted to its internal problems. Meanwhile, new governments were established in the

North and South, after the retreat of the respective military occupations of the foreign powers. In South Korea, SyngMan Rhee, a protestant believer who was educated in the United States and was avidly advocated by the church, was elected as the first President.

Korea had to face another tragedy when the people of the same ancestry engaged in a bloody war known as the Korean War. The North Korean Communists oppressed and persecuted Christians and numerous martyrs appeared.

#### F. The April Revolution and the Re-evaluation of the Church

The April Revolution of 1960, which was a rebellion against the tyranny of Rhee's regime, stimulated the dormant church and led to its re-evaluation. The dependence of the church on the United States, the American missionaries and authority figures prevented the church from asserting justice on behalf of the people. The church, which in theory should play the role of the spokesman of the people, had stressed external reward for the faith and was conforming to the will of the political authority. The church met a fury of re-evaluation and self-evaluation.

The spirit of the April Revolution was in line with the Kabo Peasant War and the March 1st Movement and should be considered in light of the history of the minjung movement. The new democratic government's efforts to establish a new order was shortcircuited by the May Coup d'etat that



opened another page in the tragic national history. However, as a result, the social participation movement was activated, and the church began to assume its role in the evangelical circle. These evangelical activities were staged in all spheres: economic, cultural, social, etc. The Korean N.C.C. made its first political statement in 1962; it supported the transfer of the government from the military to the civilian. In 1965, it made a statement that opposed the normalization of the diplomatic relationships between Japan and Korea. The church also participated in the international ecumenical movement and engaged in the project to establish its own theological identity within the Korean context — that is, they got actively involved in the internationalization research and organized U.I.M. (Urban Industrial Mission) to penetrate into the labor society. They worked to create a wholesome labor union to promote the interests of the laborer. Moreover, numerous Christians were arrested for their opposition to the re-election of President Park for the third term.

In the 70's, the church actively worked to alleviate the injustice that historically shackled suffering peasants by creating organizations such as Catholic Organization of Peasants, Christian Urban Industrial Mission, and Korea Christian Academy. In essence, the church sought to create a society governed by the people. Whereas the high industrialization drive under Park's regime resulted in

hasty urbanization and scientific and technological advancement, the peasants and the laborers continually suffered under the low wages and brutal labor conditions. The society increasingly promoted an atmosphere where "Poor stay Poor" and Rich stay Rich."

The declaration of Christian Theologians clarifies the role and the mission of the Christian church:

Jesus the Messiah, our Lord, lived and dwelt among the oppressed, poverty-stricken, and sick in Judea. He boldly confronted Pontius Pilate, a representative of the Roman Empire, and he was crucified while witnessing to the truth. He has risen from the dead, releasing the power to transform and set the people free.

We resolve that we will follow the footsteps of our Lord, living among our oppressed and poor people, standing against political oppression, and participating in the retransformation of history, for this is the only way to the Messianic kingdom.

Minjung Theology, as the historical motif within the framework of the salvific history of God, is the primary vision in the Messianic kingdom movement and the determining force in the theological arena. Through the use of its unique language and subjective confession and by its participation in the people's history, it seeks the working of the salvific history of God in the "han"<sup>9</sup> and suffering of the

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<sup>8</sup>Chai-Yong Choo, "A Brief Sketch of a Korean Christian History from the Minjung Perspective" in Yong-Bock Kim (ed.) Minjung Theology (Singapore: Christian Conference of Asia, 1981) 76.

<sup>9</sup>Han, according to Yong Bok Kim, is the suppressed, amassed and condensed experience of oppression caused by mischief or misfortune so that it forms a kind of "lump" in one's spirit.

minjung. A large number of oppressed minjung are coming to church to vent their suffering. Thus, the biggest issue is how the church should be reformed to accommodate these spiritually starved minjung, to create a church for their needs. Despite this, at present a substantial number of churches has been restructuring themselves to accommodate the middle or higher echelon of believers and they are, in practice, undermining the well-being of the minjung.

Schisms are continually emerging within the church, becoming a characteristic of the contemporary Korean church. Examples of these schisms include: the caste system that divides the nation into two classes: Yanban (aristocracy) and Sannom (commoners); attempts of American missionaries to divide the church between missionaries and non-missionaries; movement towards the separation of the church and the state in the Great Revival of 1907; failure to reconcile the leftist element to the rightist element in the independence movement under the Japanese occupation; and the ensuing polarization of two contrasting ideologies, the concept of freedom without justice under Rhee's regime, spiritual alienation that emerges as the product of the emphasis on materialistic advancement under Park's regime, bipolarization of the church between the group emphasizing social action and the one emphasizing church action, and so on. The history of the church is the story of struggle

between two extremes without comparison. Hence, the role of the Christian Academy movement becomes more significant.

## CHAPTER III

INTERMEDIARY GROUP IN THE CHRISTIAN ACADEMY  
MOVEMENT IN KOREA

## A. THE SPIRIT OF ACADEMY MOVEMENT

By 1959, the eleven years of the dictatorial Syngman Rhee regime had become increasingly corrupted and was heading toward its ultimate collapse. Meanwhile, the Church ignored the suffering of the minjung and, behind the protective shield of the government, concentrated its efforts on individual salvation with no due regard to its social responsibility.

In the same year, realizing the need for the social involvement of the Church, Dr. Won Yong Kang initiated the Academy Movement. The social scientists and theologians who were committed to the same cause under Dr. Kang's leadership became the founding fathers of the Christian Institute for Social Concerns in Korea. Dr. Kang criticized the Korean Church for overemphasizing otherworldliness and revival movements and upholding individual morality and piety as its only motivating principles.

The Korean Church exists for Korea . . . It (the Korean Church) must get rid of the paternalistic sentimentalism which considers the relief program as its only service to society; and in order to remove the villains (anti-democratic elements) from the society, the individual must be committed to justice. To realize this justice, one should first learn the social science and the function of the society.

The most urgent issue that is currently faced by the Church concerns the Koreanization of evangelism. We must restructure and rehabilitate the Church which has degenerated into a shelter for the middle and upper class; we must allow the total evangelism to permeate into the total jurisdiction of the whole person.<sup>1</sup>

The Christian Academy understood that the tragedy of the Korean nation had been caused by disintegration and confrontation and that the only way to bring about social development is via rational dialogue and collective action, specifically Intermediary Group education.

The Korea Christian Academy seeks to find rational solutions to social issues and problems by way of dialogue conferences, research and social education as well as Intermediary Group education based on the spirit of the Academy Movement and Christian love.

The Korea Christian Academy has organized "dialogue"<sup>2</sup> programs, the idea of which is to provide the opportunity to exchange information and share problems in a cross-sectional congregation of people who very often have opposing opinions and interests.

The dialogue conferences have dealt with problems in many fields, including religion, education, politics, economics, and culture, to seek ways and means of minimizing the bi-polarization phenomena in the Korean society and to

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<sup>1</sup>Kyung-Bae Min, Academy Sib Nyun Sa ("A Decade of the History of Academy") (Seoul, Sam Sung 1975) 66.

<sup>2</sup>The theory and method of this "dialogue" have common ground with the German Academy Movement post-war period. Also, Martin Buber's idea has influenced the movement.

achieve humanization. The dialogue conferences last either one night and two days or four nights and five days. The participants include, for example, trade unionists and factory laborers and youths and people of different religions and denominations of Churches.

A history of disintegration and partisan confrontation were woven into Korean history. As a result, the possibilities for meaningful dialogue were gradually lost.

The Academy Movement, in essence, is a reconciliatory movement which seeks to open up conversational channels, foster an atmosphere where mutual understanding can grow, and to enable an exchange of opinions between opposing poles.

Dr. E. Muller started the Academy Movement in September, 1945, to rehabilitate post-war Germany. He believed that the spirit of dialogue is necessary for a person to be a citizen of a nation. Therefore, his objective was not to find a conclusion to a problem but to increase mutual understanding among dialectic elements.

The same spirit exists in the Korean Academy Movement. It has helped to open up conversation between the church and the society, to facilitate the interchange between the Korean Church and the world church, and to bridge the generation gap. The Korea Christian Academy Movement believed that the energy that is needed to maintain true human relationships in this broken, modern society is also secured from dialogue.

In Korea, the focus of the dialogue movement was placed on social reforms and Church rehabilitation. Kyung Bae Min, in his comment on the direction of the Academy Movement, stated that the Movement proposes to reconcile modernization and traditional elements. Moreover, he believed that the Academy Movement suited the vision and expectations of the nation.<sup>3</sup> However, in 1970, the movement was challenged by a question: For whom was economic development being pursued? Ultimately, the pertinent issue dealt with humanization, and the Academy became geared to the process of humanization.

Therefore, the humanization process was planned as a long-term project. The first objective was the democratization of the society. In 1968, through the dialogue conferences, it was found that the mindset for democratization should be sought in the humanization process. The biggest obstacle to humanization was political manipulation: that is, Korean society is in a state of economic stagnation where the rich stay rich and the poor stay poor. The society has become increasingly polarized between the haves and the have-nots and between the power elites and the minjung. In 1971, the conference declared that the only way to overcome the polarization was through the Intermediary Groups.

William Kornhauser, professor of sociology at the

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<sup>3</sup>Min, 197.



University of California at Berkeley, shows the process by which the polarization between the masses and the power elites becomes extreme.

In the absence of social autonomy at all levels of society, large numbers of people are pushed and pulled toward activist modes of intervention in vital centers of society; and mass-oriented leaders have the opportunity to mobilize this activism for the capture of power. As a result, freedom is precarious in mass society.<sup>4</sup>

In this sense, the role and function of the Intermediary Group was required for integrating power elite and non-elite people. He points out the importance of the intermediate relations in the society.

Weak intermediate relations leave elites and non-elites directly exposed to one another, and thereby invite widespread mass behavior: for in the absence of intermediate relations, participation in the larger society must be direct rather than filtered through intervening relationships.<sup>5</sup>

The underlying ideology of the project was based on Kornhauser's theory. The forming and strengthening of the Intermediary Group was understood as urgent in order to avoid military coups d'etat or bloody revolution.

## B. THE PRINCIPLES OF INTERMEDIARY GROUP EDUCATION.

### 1. Ideals

The project is designed with the idea of the activa-

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<sup>4</sup>William Kornhauser, The Politics of Mass Societies (New York: Free Press 1960) 41.

<sup>5</sup>Ibid., 76.

tion and the vitalization of the Intermediary Groups, so that they may be able to contribute to diminishing the effect of various polarization through democratization (freedom) and consciousness of social justice (equality).

## 2. Aims of the Course

The aims of the course were to conscientize, internalize and activate the following: 1) self-consciousness; discovery of personal identity and cultivation of non-authoritarian styles and discovery of identity in real life. 2) social consciousness; realization of the structural gap in Korean society. 3) future-oriented consciousness of history and culture, 4) consciousness of the role of Intermediary Groups for social change.

## 3. The Design of the Course

Each participant was asked to attend three separate courses in residence, with each course connected by a follow-up day course in the intervening period. The first course was mainly for conscientization, (4 nights, 5 days), the second course for internalization, (4 nights, 5 days), and the third course for activation (9 nights, 10 days).

## 4. Faculty

The faculty consisted of full-time staff, part-time lecturers, general steering committee, and a committee for

each group. Thirty-two academic leaders were to deliver lectures to the participating groups and to participate in the courses as resource persons. Full-time staff are responsible for organizing and leading the residential courses, as well as the follow-up courses and for helping to make the connection between participants and resource persons.

### 5. Recruitment of Participants

Thirty people seemed to be ideal for each program. According to the list of potential participants of each group, invitations were sent. For those who accepted and enrolled in the program, course descriptions and study materials were mailed out before the course started, so that the participants could be prepared for the program.

## C. THE CURRICULUM OF THE INTERMEDIARY GROUP EDUCATION

### 1. The Basic Course

- 1) Lectures: The specialists for each group deliver lectures relating to the themes of individual, social, historical, and cultural consciousness and on the role of Intermediary Groups, (each 50 minutes)
  - a) Church group
    - Christian Identity and Solidarity
    - Man in the perspective of Modern Science and Technology(of the above two subjects, one may be chosen)

Social concerns:

- Church and society
- Issues and Crises of the Korean society
- Politics and Ideology

(of the above three subjects, two may  
be chosen)

Issues of Culture

- Traditional Culture and Christianity

b) Women's group

The Self

- The image of the modern Korean woman

Social concerns:

- Social Participation of Women
- Women and the Social Environment

Issues of culture:

- Cultural Tradition of Korea and women
- Family Relations and Women

(of the above two subjects, one may  
be chosen)

c) Youth group

The self:

- Self-identity

Social concerns: Prospect of the future world  
in the present perspective. This is not at-  
tempted as a study of pure futurology but de-  
signed to place emphasis on how to cope with or

react to changes through the courses as follows:

- science, technology and the future society
- study on social changes
- International Society and its Change

Issues of culture

- Creation of a New Culture

d) Industrial group

The Self:

- Industrial society and the achieving person

Social concerns:

- Humanization in the process of industrialization
- Industrial development and healthy labor relations
- Economic and social development

Issues of culture:

- Changes of economic consciousness

e) Rural group

The Self:

- The attitudes of rural leaders

Social concerns:

A presentation of rural problems with regard to economics, social relationships and politics as they exist under capitalism.

The history of agricultural problems in Korea and modern problems for the small farming system under the capitalistic structure.

- Agricultural policy and agrarian Movement

Issues of culture:

Raising the consciousness of rural society by means of an adequate understanding of the historical changes in recent years as well as some understanding of the methodology of conscientization.

The role of the Intermediary Group: a common lecture for all five groups.

- Mission of Intermediary Groups for social change

2) Seminar discussions in small groups follow each lecture. The participants raise questions and criticisms and the lecturer responds to them (each 90 minutes).

3) Panel Discussion; a summing up of the session from previous lectures so that suggestions can be made for next workshops (90 minutes).

4) Workshops: participants, either alone or in small groups, examine the issues dealt with in previous sessions in terms of their own situations. Gradually, concrete and practical plans are to be made to act upon the issues (80 minutes).

a) Discussion Conscientization (80 minutes)

The group of participants is divided into small groups, each consisting of three or four participants. This session is designed to help the parti-

cipants internalize in their own language the objectives of the present course which have been emphasized during the lectures and seminars.

b) Workshops 1, listing of Tasks (180 minutes)

This is designed to let a participant, individually and freely list the tasks, which either he can realize by himself or which the organization and/or agency he belongs to can carry out (personal consultation to be provided).

c) Workshop 2, Grouping and Polishing-up (250 min.)

In this workshop sub-groups are brought together through personal work in Workshop 1, specific tasks in suitable groups where they elaborate and coordinate (Reference materials and model tasks to be printed).

d) Workshop 3, Programming (250 minutes)

The tasks which have been separated and coordinated are classified into personal tasks and organization tasks. The concrete plans to implement and carry these tasks out will be done in this session by small groups consisting of participants from a homogeneous organization or similar organization according to the nature of the tasks formulated. The plans formulated in this session will be presented to all participants for general (collective) evaluation.

e) Evaluation (60 minutes)

This final session of the workshop is designed to review and evaluate the outcome of all the workshops.

- 5) Informal sessions; these informal sessions are considered to be as important as the formal, structured part of the program, and explain the residential nature of the project. The participants are encouraged to get to know each other and to cooperate through these sessions. The participants also are strengthened spiritually through them (e.g., morning and evening meditations, prayer meetings, and 'silence hour'). The house for the program is located on a hill looking down on a reservoir in Suwon, remote from the noisy capital city. The participants can enjoy tranquility and meditation, organize festivals to release tension caused by heavy work, and conduct ceremonial services. Through these informal interactions, the participants are encouraged to be creative and they are enabled to experience "commune life".

## 2. The Second Course

The participants who attended the first course are involved in designing the curriculum of the second course, thus marshalling their experience of the basic course.



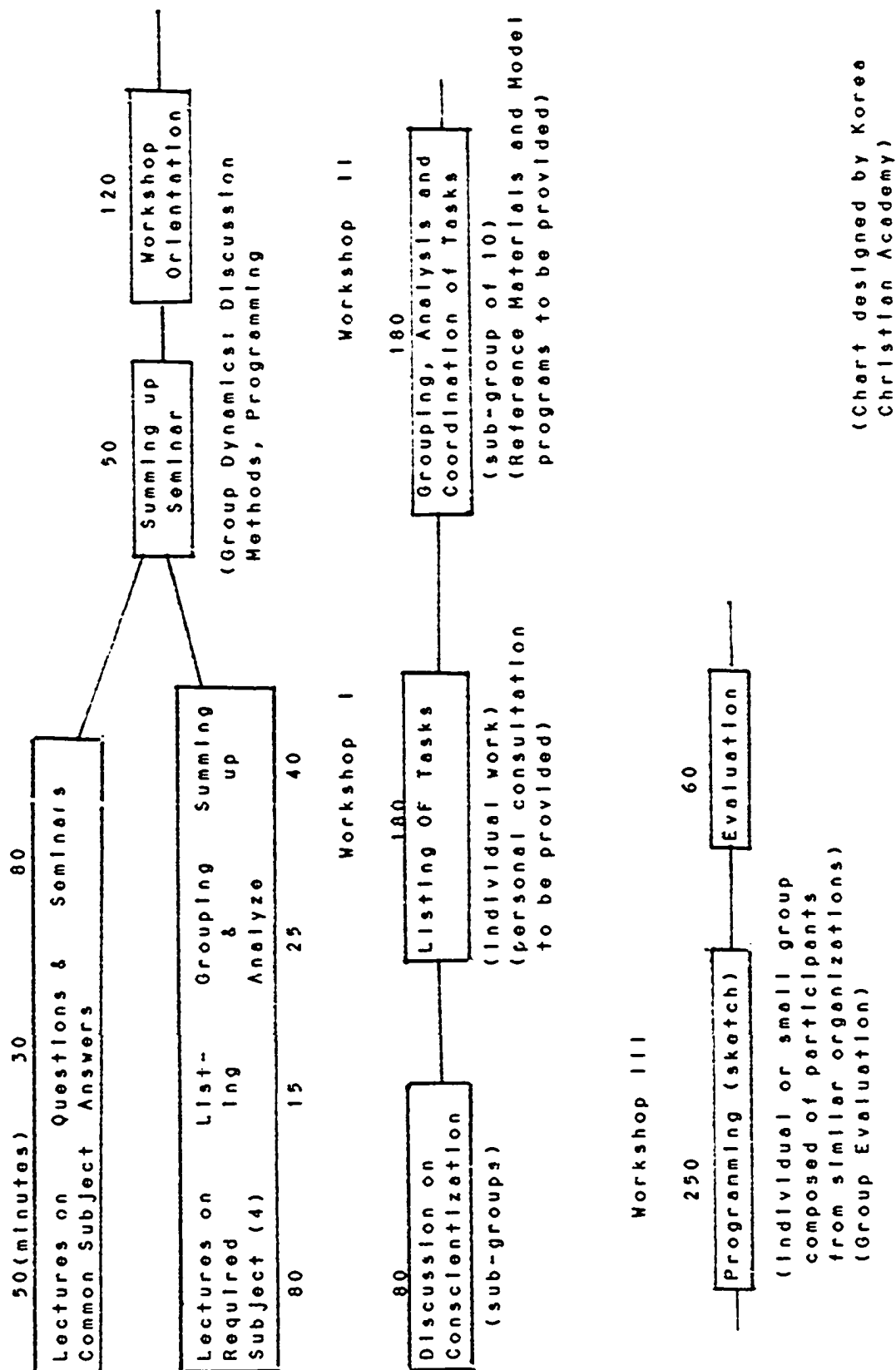
- 1) Lectures: Mainly about methodological issues involved in carrying out individual projects or a group workshop. Topics are: social psychology, social research method, organization theory. Some complementary lectures on these theories from the first course can be added according to the need.
- 2) Seminars: Following the lectures, the seminars would concern practical and methodological problems based on the experience earned from carrying out the workshop projects.
- 3) Workshops: Reflecting upon the former workshop projects and also upon the experience. Further planning or replenishment of the previous project, with more emphasis on practical and methodological problems based again on the experience earned by carrying out their workshop projects.
- 4) Informal sessions: Largely similar to the first course in principle, with a more intimate atmosphere among the participants.

### 3. The Third Course

The third course is mainly designed for the people who have attended the first and second courses. This is open and is the least structured course of the three. Its purpose is to integrate and summarize experiences and problems. The remnants of the participants of different groups

get together with the idea of organizing inter-group collaboration for long-term effect; the course is designed for nine nights and ten days.

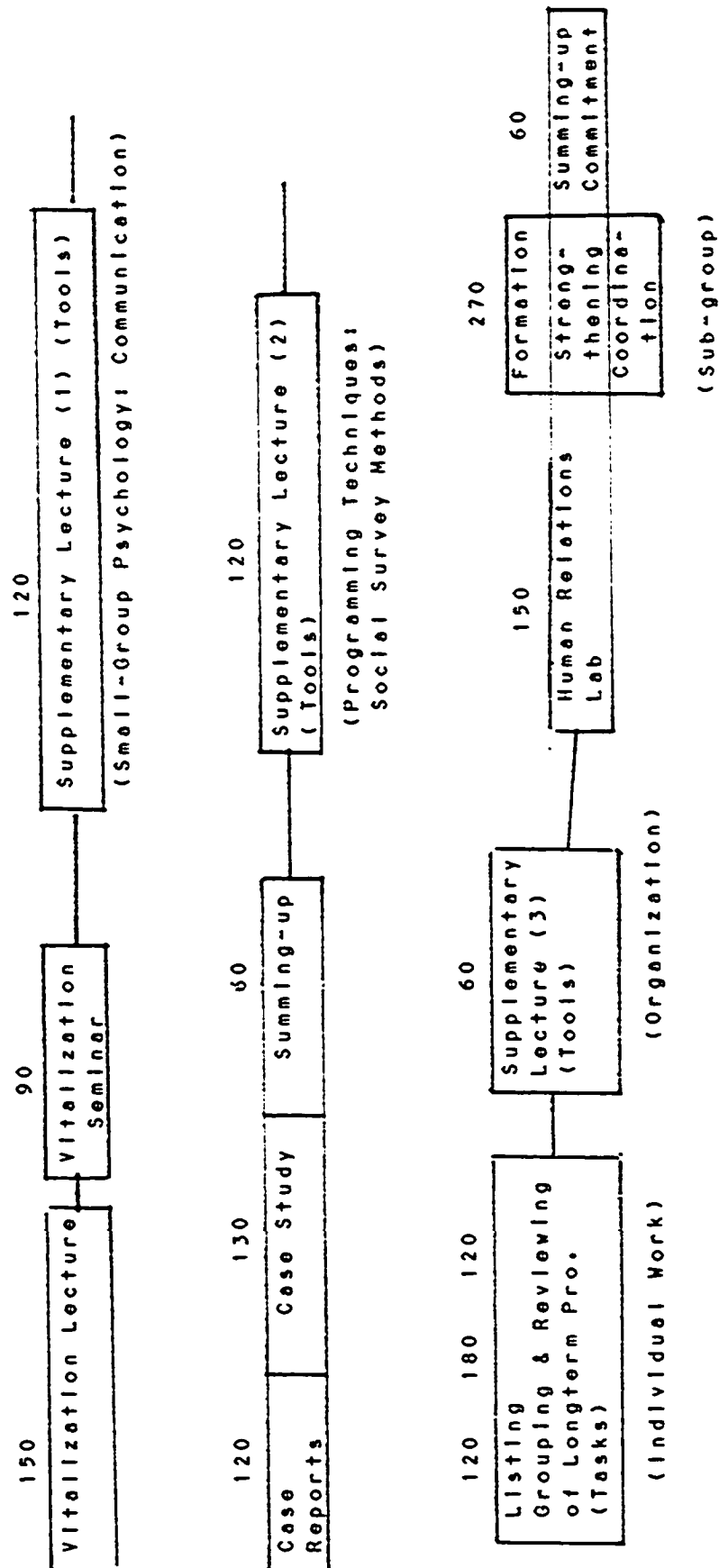
T A B L E O N E - F L O W C H A R T  
the initial course.



(Chart designed by Korea  
Christian Academy)

T A B L E T W O - F l o w c h a r t

the follow-up course (UNIT " minutes)



(Chart designed by Korea Christian Academy)

#### D. A CASE STUDY OF YOUNG WOMEN'S GROUP

As a pilot program of the Intermediary Group education, in January, 1974, the Young Women's Group was formed. A similar educational program was implemented in April of the same year. These two groups were united to participate in the second course of Intermediary Group education. Three months later, these two groups completed the third course. The Young Women's Group was the only Intermediary Group that completed all the curriculum as originally designed and, hence, has been selected as a case study.

#### THE BASIC COURSE

The basic course consisted of two separate programs as described above.

##### a) Participants of the Two Women's Groups

There were thirty-three participants in the January course. The majority were staff members of the women's organizations, college students, and teaching assistants in colleges and universities. Participants in the April Course included art students, college students, and again, teaching assistants in colleges and universities. The total number of participants in the two courses that comprise the basic course was sixty, and the participants can be further specified as belonging to the following different categories:

	1974	Jan	April	Total
number of participants		33	27	60
Marital Status/married		5	5	10
unmarried		28	22	50
age 22-25		19	13	32
25-30		7	9	16
30-33		7	5	12
occupation/graduate		6	6	12
final-term under-graduate		9	-	9
Staff of women's organization		5	3	8
university part-time lecturer		3	-	3
nurse		3	-	3
staff of YMCA		3	3	6
journalist		-	2	2
research assistant		2	1	3
artists		-	3	3
teachers		2	2	4
housewife		-	2	2
librarian		-	1	1
civil servants		-	2	2
back clerk		-	1	1
airplane stewardesses		-	1	1
Total by courses		33	27	60

## b) Lectures

- (1) The Role of Intermediary Groups for the Society  
 (January: Professor Bum Seo Koh  
 (April: Rev. Won Young Kang)
- (2) Trends in the Feminist Movement and Social Tasks of Korean Women  
 (January: Ms. Hee Kyung Chung)  
 (April: Professor Sun Duk Yun)
- (3) Image of Korean Women - (Self-consciousness)  
 (January: Rev. Won Young Kang)  
 (April: Dr. Tai Young Lee)
- (4) The Environment Crisis in the Universe and the Establishment of New Value Systems  
 (January: Professor Nam Dong Seoh)  
 (April: Professor Nam Dong Seoh)
- (5) The Position of Women in the Tradition of Korean Culture  
 (January: Professor Duk Soon Chang)  
 (April: Professor Shin Pyo Kang)

## c) Projects Proposed by the Participants of the January Group Workshop Sessions:

1. Publication of Feminist Literature
2. Formulating consciousness raising groups among friends
3. Research project on the conditions and arrangements for prostitution for foreign tourists
4. Curriculum planning for the Young Wives' Club
5. Curriculum planning for Sunday School children with

special reference to feminism

6. Conscientization Movement through new songs and artistic expressions.
  7. Fund-raising program by means of the exhibition of native products
  8. Conscientization program for young members of the YWCA
  9. Strengthening the programs for League of Women Voters with emphasis on the need for political consciousness
  10. Formulation of an Intermediary Group in Ewha Women's University
  11. Orientation programs for the leaders of the Family Law Amendment Campaign
- d) The Projects of the April Group
1. Conscientization movement to develop creative women leaders
  2. Plan to form an Intermediary Group in Ewha Women's University
  3. Plan to survey working conditions of the staff of the Women's Organizations
  4. Efforts to conscientize YWCA staff members
  5. Plan to operate day-care centers for working mothers
  6. Efforts to conscientize women in the Church
  7. Plan to reform the social norms
  8. Plan to create small groups to deal with social problems



The response of the participants of the January Basic Course was very assertive and enthusiastic. It seemed to me that they shared a kind of converting experience. The participants of the April Basic Course were a little bit slow to change but gradually conscientized. During the Basic Course, they were challenged by the ideas and issues discussed. Particularly traditional concepts of the role of women in society were challenged on various grounds, both positively and negatively. The participants became more aware of the need for solidarity.

#### THE SECOND COURSE (July 10-14, 1974)

##### a) Participants

Of the sixty people who completed the first course, twenty-eight could attend the second course. Nine people got married and were unable to attend, and nine people went abroad. For many, it was difficult or impossible to take five days off from their jobs. They felt they did not belong to the group, and they were self-conscious because of not having completed the workshop project they had planned. Most of the participants had already committed their lives to the Women's Intermediary Group activities.

##### b) Lectures

1. Activation lecture: Strengthening the ideology of Intermediary Group (Rev. Won Young Kang)
2. Complimentary lecture: Lecture on concrete examples

and problems of Intermediary Group and recommendations of possible direction. (Professor Bum Seo Koh)

3. Theory and practice of Group Psychology (Dr. Jae Ho Cha)
4. Principles and methods of social research (Dr. Sang Joo Lee)
5. Organization Theory (Professor Sejin Nam)
6. Human Relations: T-group practice (Professor Chung Il Chu)

c) Results of workshops

In planning the workshop schedule, there were conflicts between action tasks and study and research. Eventually, after a series of heated discussions, the group decided to organize a group called "Women's Group for Tomorrow."

The effects of this course were not as clear-cut as those of the basic course. Participants in the basic course were less realistic than idealistic. After a few months they began to realize how difficult it was to initiate the women's Intermediary Group movement in the Korean political, cultural situation.

### THE THIRD COURSE (October, 1974)

a) Participants

Only eighteen persons participated in the third course. There were twenty-eight who finished the second

course, as compared to sixty in the basic course. Only 30% of the original participants completed the three courses.

b) The Course

Originally, nine nights and ten days were in the design for the third course, and it was planned that the participants would organize the curriculum. The course was redesigned as a four-night, five-day program which was largely an in-depth duplicate of the basic and second courses. The reasons for redesigning the course were the gradual drop-out of participants and a poorly organized follow-up program by the Korea Christian Academy.

## EVALUATION

The participants in the basic course also participated in the second and third educational programs during a period of ten months. I would like to evaluate the program, enumerating the problems that were encountered, the participants, workshops and the follow-up programs, and extra-educational elements.

a) Participants

Of sixty participants in the first course, only eighteen (30%) completed the entire series. The causes of the low completion rate include: first, there was extensive mobility in the age-group of most of the participants. Nine of the original participants went abroad, nine got married, and so on. Second, it was difficult for a single woman to

commit herself to a movement that seeks to challenge the family-centered traditional society. In the psychological struggle between two values, many original participants chose to lead a quiet life, conforming to the tradition. None of the women who got married chose to return. The reason may be related to the conservatism of the Korean family system, but it is probably more closely related to self-criticism for negotiating with traditional values. The basic course had been too idealistic and radical. The more conservative participants who completed the course felt the decisions to be too unrealistic to be accepted in their culture, and they became fatalistic. The basic course lacked the pastoral care which might have directed individual conflicts into constructive energy. Radical participants achieved a feeling of solidarity.

b) Follow-up Program

The young women's group was too weak to be a pilot program for the Intermediary Group education. The three courses lacked a link with praxis, and the radical nature of the plan created negative side effects. Moreover, there was no emphasis on spirituality, which is needed for social reform. The program never extended beyond a socio-political approach. By ignoring the holistic dimensions and pursuing a radical and idealistic women's liberation, the program not only made enemies but also became obsessed by animosity.

The staff members realized that the second and third

educational courses lacked realism and, therefore, could not have yielded positive results. It was decided that the basic course should include, as a terminal program, a placement service in which the participants can work out a task in real life. The tasks that were chosen for the workshops lacked realistic aspects and supervisory systems.

c) Extra-educational elements

The women's Group was selected as a pilot program, partly because the year, 1975, was declared as a year of women by the United Nations. There was, however, a lack of detailed preparation, and the program was operated on a trial-and-error system. Politically, the martial law that had been declared in 1974 was still in effect and culminated in an emergency declaration in 1975. It seemed that none of the external elements supported the participants in their efforts to apply what they learned to their lives. They continually faced disappointments, and the fact that women must get married at a certain age aggravated the situation. Moreover, most of the women in this particular age group were economically dependent on their families.

Economic realities were the greatest obstacle to the women's liberation movement. Most of the participants came from the middle and upper class and considered themselves as elites of the society. The women's liberation movement could imply the relinquishment of these rights and comforts. Also, Korean women do not receive equal opportunities and

treatment in occupations. Next, a clear philosophy on feminist theology must be introduced, but no background exists for such an introduction. If holistic social reform is needed, the Intermediary Group cannot concentrate its efforts solely on the women's liberation movement. On the other hand, if the women's group concentrates on its tasks as an Intermediary Group, their women's liberation aspects may lose their force.

In this confusion, the Korean women's movement began its task of conscientizing women. Support groups were formed to promote the small group movement. Through the "Women for Tomorrow Association," it also translated foreign literature on the women's movement and lobbied for amendments to constitutional family law.

## CHAPTER IV

## THE EVALUATION OF THE INTERMEDIARY GROUP EDUCATION PROCESS

Because of political pressure, the Academy suspended Intermediary Group Education in early 1979. The suspension was for an indefinite period and is still in effect, but its revival is deemed vital for the development and humanization of the Korean society. In the five years of its operation, we saw very clearly the new hope that it bestowed on our nation. The peasants' self-organization movement, the democratization movement of the labor trade union, the woman's liberation movement, the students' re-examination of their traditional culture, the Church's ecumenical movement, and the human rights conscientization and liberation movement of the Christian labor force and the peasants in their respective work areas are some of its achievements. At this point, it is meaningful to evaluate/analyze the previous educational program (praxis) in order to restructure the old curriculum of Intermediary Group Education into a more constructive and progressive one. In this chapter, I would like to discuss:

- 1) the problems that emerged during the education process;
- 2) the sources of the problems; and 3) the reform measures.

## A. PROBLEMS ENCOUNTERED DURING THE EDUCATION PROCESS

I would like to recapitulate a few problems that I found by studying the responses of the five Intermediary

Groups (women, students, peasants, laborers, and Church) that were involved in both educational and situational programs. Also, I have included follow-up problems that emerged after the completion of the educational program.

### 1. The Intermediary Group and the Middle Class

The lecturers conveyed the concept of the Intermediary Group so vaguely that participants probably did not understand the problems or their place in trying to solve them: Were they representing the middle class leaders, or was this just a safe opportunist organization? There always remained a feeling that there was not sufficient discussion on the context, strategy, and long-term vision of the Intermediary Group. Particularly, the student group and the church group strongly voiced negative responses; they saw the Intermediary Group as the reflection of the middle or elite class of the society. The polarization that characterized contemporary society was very much inclined to cherish such misunderstandings.

### 2. The Salvation of the Society and the Individual

The critical point of controversy within the church group was related to individual salvation versus social salvation. This problem was raised constantly during the five years of the group's operation. The majority of the ministers, who had a conservative outlook, became very much



puzzled at the challenges that were waged against them during the projects. This problem is significant because it exposed the current reality that is faced by the Korean Church. Materialism and individualism had fostered the growth of a shamanistic element, that is, deliver-us-from-evil type of ritual that was firmly embedded in church dogma.

During the five days of the education program, the participants experienced the collapse of their firm belief that was centered on individual salvation. In response to this crisis, Dr. Kang attempted to syncretize conservative faith and society-oriented faith by emphasizing that total salvation includes not only individual salvation but also social salvation. Such efforts helped many conservative ministers to join the efforts of the Intermediary Group. A recent survey shows that 66.9% of the questioned subjects equated the salvation with individual salvation, which ultimately leads to heaven. Only 29.4% of the participants answered that salvation is a way by which a human being lives like a true human being according to the will of God.<sup>1</sup>

### 3. The role of the Intermediary Group and Theology of Reconciliation

Dr. Kang asserts that the central ideology of the

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<sup>1</sup> Han Kook Kyo Hwe Seon Kyo Back Nyun Yun Gu ("A research of the Korean Presbyterian Church") (Seoul: Christian Institute for the study of Justice and Development, 1982) 64.

Intermediary Group is based on Christ's incarnation. Schisms in human relationships due to prejudices and power struggles must be brought into reconciliations through opening up conversational channels. This form of reconciliation is not based on social optimism, but on the event of the "cross." The function of reconciliation is to check oppressive authority by shortcutting its influence; at the same time, it is exactly the role of the Intermediary Group to implement this reconciliation.<sup>2</sup> Here, however, the role of the Intermediary Group was found to be ambivalent: it was not evident whether it should be the liberator of oppressed people or a mediating force employed to establish a "space" where the reconciliation can take place.

#### 4. Historical Consciousness and Traditional Culture

It is insufficient to try to engage in a social movement with only a social consciousness; it is imperative to understand the subjective historical consciousness. In Korea it is particularly important to be aware that because Christianity was imported from the Western culture, there is a strong tendency to interpret Christian doctrine in terms of Western Culture. The forthcoming reform should seek a new vision by identifying itself with the cultural conscious-

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<sup>2</sup>Won-Yong Kang ("What is Intermediary Group") in Yang Genk Hwa Si Dae Jung Gan Jib Dan (Korea Christian Academy Series 2) (Seoul: Sam Seang, 1975) 221.

ness that is rooted in the minjung tradition. When this was done in the program, the participants examined our culture from a new perspective and gained strength by reinterpreting it. For instance, the lecture on the traditional culture was later replaced by the actual performance of taichum (mask dance) in which the participants directly participated in the dance.

Kang Dae In describes the active participation of the students in the folk drama as a reflection of the potential strength of the minjung that is strongly rooted in the student movement.<sup>3</sup> The critical issue is how this attempt to identify with the minjung can deepen cultural consciousness and develop determination for social reform. The issue, here, is to extract the necessary energy from minjung theology to fuel the social reform.

### 5. Awareness and Operation of the Educational Process

The primary objective of the first educational project is to develop conscientization. When participants learn to involve themselves personally in the program, they begin to look at society from a new perspective, re-examining social history and renewing their understanding of the culture. Through these processes, the participants gain keener

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<sup>3</sup>Dae-in Kang ("Student's Groups and Intermediary Groups") in Yang Geuk Hwa Si Dae, 331.

awareness of the character of the minjung. In order to achieve this objective, the staff deliberately and forcefully tried to sharpen the participants' awareness. Instead, this force stirred up their resistance. Conscientization cannot be achieved by force, but only by volition. The program can provide a suitable environment to nurture such awareness. Moreover, it is difficult to establish a criterion by which the degree of awareness can be measured objectively. Hence, rather than attempting a hasty evaluation of the degree of awareness, it is deemed more necessary for each staff member to develop a one-to-one relationship with each participant and to share the feeling of solidarity in terms of trust and love. We can only invite the guests to the feast; we cannot force them to come and drink the wine. The decision as to whether to participate or not depends on the individual; we have found participants who became discouraged by the conviction that they were being measured and evaluated.

#### 6. The Process and Democratization

The majority of the participants found the democratic element of the educational process quite new. One of the educational objectives is the development of non-authoritarian personality. Woo Jae Lee, one of the staff, proposes that "the problem does not involve the method of conveying consciousness or knowledge of the problem, but involves the process by which the problem is discovered, and a resolution

is sought."<sup>4</sup> Mutual communication between the lecturers and the participants should be encouraged. Also, an atmosphere in which the lecturers can learn from the participants should be provided. The participants should be the center of the program. Their participation in the research and project should include working side-by-side with the staff, thus learning, not by deliberate intervention of the faculty, but by voluntarily joining their learning process. Individual participants are encouraged not only to be creative, but to gain first-hand experiences of democracy in daily life.

#### 7. Workshop and the Real Situation

Much of the time during the program has been allotted to the workshop. Much weight was given to the role of the workshop. The participants select the tasks that are to be dealt with in the Intermediary Group and also decide on the means by which the plan would be actualized in their own lives. The success of the workshop depends on the extent to which the workshop can simulate the real-life situation. One of the problems involved in placing priorities in the real-life situation was the selection of tasks with no definite reason or lamely trying to link the tasks with their professions with no forethought as to the objectives to be achieved.

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<sup>4</sup>Woo-Jae Lee ("Peasants' Group and Intermediary Group") in Yang Geuk Hwa Si Dae, 289.

This shows that the Intermediary Group did not successfully convey to the participants the nature of its role and its objectives. Hence, I think it is necessary that sufficient time should be devoted to discussion in which the objectives of the Intermediary Group are delineated and clarified. Until now, the selection of the tasks depended on the lecturer's discretion, without allowing the participants to be effectively involved in the process. Moreover, to provide the basis for the selection, the staff should provide the participants with clear outlines on principles, directions, and strategies that the program should pursue and seek.

#### 8. Follow-up Course

When those who have completed the program return to the hustle-bustle of normalcy, they tend to be negligent of the plans they had drafted during their stay in the educational program. The Committee of Educational Policy recognized a need for a follow-up program, and the basic framework for such a program was drafted a year after the inception of the program. However, the first follow-up program proved to be very weak, particularly among the labor group and the peasant group, who were very much tied to their daily life. The staff of the follow-up program has, as its main role, the supervision of the participants and their attempts to apply what they learned from the program. It is advisable

for a network to be formed to facilitate the exchange of information among the participants and between the Academy and the participants.

## B. THE SOURCES OF THE PROBLEMS

I would like to examine the sources of the problems previously listed. By just considering the nature of the problems, there seem to be more negative aspects of the program than positive aspects. I would like to examine the previously listed problems in light of three guidelines.

### 1. Spirituality and Social Change

The education which aimed to strengthen and nurture the Intermediary Group was introduced in January of 1974. Unfortunately, the political mood collided head-on with the Intermediary Group movement that supported practical and integrative social development. The Korean society, which was politically unstable, moved into a more radical dimension. In the same year, 1974, the emergency measure under the "you-shin" Constitution established repressive practices. Although, because of a strong industrial and commercial drive, an impressive growth rate was sustained politically, the nation was regressing. As examples of regression, one can point out that the election by direct ballot was rescinded; the power of the legislative branch was diminished in relation to that of the executive branch; and much of the freedom

of the press was curtailed. The reasons behind the political regression are the government's political propaganda campaign (i.e., the construction of the national assembly building as a showcase), coupled with the lack of any political consciousness on the part of the people. The election was fixed, the bureaucracy was enlarged, and the organizing machinery of the modern society began to be used as a political instrument to foster a dehumanization process.

Contemporary Korea, despite its potential ability to assert nationalism on behalf of the people, was so fragmented among different interests and different ideologies that the potential was never actualized into resourceful energy. The country is not only divided into two different nations (i.e., North and South), but also, there is a critical confrontation between two contrasting (antithetic) ideologies. Korean reality has promoted disintegration rather than unity, judgment and condemnation rather than reconciliation. Korean economic development was possible only through exploitation of the laborers and the peasants and the influx of Western Capital.

Moreover, the inequality in income distribution became more acute than ever. According to the government statistics of 1983, some wealthy Koreans hold between five and ten billion in property; ten corporations produce 42% of the Gross National Product, but 59% of the population are laborers who earn between seventy and one-hundred-twenty per month.



Share-croppers struggle at the subsistence level because of the low agricultural procurement price paid to them by the government. The government has pursued industrialization at the expense of agriculture. Consequently, the peasant mobility in the rural sector has increased over time.<sup>5</sup>

## 2. Pastoral Care and Group Task-Oriented Program

Due to the emphasis of the Intermediary Group on collective social action, its concern for individual growth is relatively weak. Even in the education process, the main efforts have been concentrated in forming strategies for developing the Intermediary Group. As a result, animosity has increased within the intermediate groups in response to issues involved in social justice. In addition, some members expressed the lack of positive care at the individual level. The investigation of the program shows high mobility among the program staffs. Hence, it is necessary that the Intermediary Group education should encourage individual growth and should provide opportunities for the experts (i. e., staff members) to grow. At the same time, an atmosphere should be provided in which both staff members and participants can strive for their best. The shift from the individual-centered competitive programs to the cooperative, group-centered program will facilitate the integration of the

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<sup>5</sup>Han Kook Il Bo ("Han Kook Times" 11.25) Seoul: Korea Street Journal [Los Angeles] 11:2, 1983).

staff members with the participants.

### 3. Holistic Growth and Development

Korean society is polarized politically, economically, and culturally. Under this condition, the dichotomy resulting from the division of the country into two parts and the people's consequent way of thinking became habitual. There were confrontations between the traditional culture and the contemporary culture, schisms between different denominations, and contention among different religions. Socially, confrontation between the elite class and the mass had become more radical, and the economic gap between the rich and the poor had widened. These polarizations posed negative barriers against the integrative efforts of the Intermediary Group.

According to Kornhauser, if an autonomous Intermediary Group is not formed after the collapse of the traditional authoritarian values, there is a possibility that an era of mass tyranny will follow. Similarly, if an autonomous Intermediary Group is not introduced after the dismantling of the social system due to the hasty industrialization, there is a possibility that an era of tyranny by the authoritarian elite will ensue. Under these conditions, pluralistic democracy cannot flourish.<sup>6</sup>

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<sup>6</sup>William Kornhauser, The Politics of Mass Societies (New York: Free Press, 1960) 40-43.

Demographically, Korean society is populated by the masses. Therefore, the autonomous Intermediary Group should function as a reconciliatory instrument; but since the class in power has absolute control, the society is constantly moving in the direction of absolute confrontations. Within this political atmosphere, the efforts of the Intermediary Group to promote rational social development do not always succeed. Seven members of the staff of the labor and peasant Intermediary Groups have been arrested by the government. The cause of this is overdependence of the Intermediary Group movement on the humanistic sociological approach. To play the the role of Christian disciples, the Intermediary Group lacked the spiritual Discipleship, and a balance between the sociological and spiritual aspects was absent.

Spirituality should be the central motif of the Intermediary Group education. A better job of integrating spirituality with social action has been done by some Latin American countries. Carlos Mesters, a Brazilian Biblical scholar, has written: "I realized that when the three elements are integrated -- Bible, community, real-life situation -- then the word of God becomes a reason for hope and courage. Bit by bit it helps to overcome their fear."<sup>7</sup> The successful integration that has been accomplished there has had a profound effect on the entire Christian community. In

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<sup>7</sup>Carlos Mesters "The use of the Bible in Christian Communities of the Common People" in Sergio Torres and John Eagleson (eds.) The Challenge of Basic Christian Communities (New York: Orbis Books, 1981) 200.

order for the Intermediary Group to be successful, the staff must develop an integrated personality. From now on, the success of the Intermediary Group depends on the extent to which it is able to reconcile the segmentation of the society into different spheres – psychological, social, economic, cultural, and religious.

### C. PROPOSED SOLUTIONS TO THE PROBLEMS

I will classify the basic problems found in the Intermediary Group movement under three subjects: pastoral care, spirituality, and holistic growth. In researching these classifications I am seeking a new strategy for reconciling these confrontations and divisions, especially as they are manifested in the Intermediary Group. Paulo Freire's ideas which embody efforts to liberate the oppressed through the conscientization of education should be helpful in applying these classifications to the Intermediary Group program.

Freire's method of conscientized social education is inevitably applied in this project. This consists of a continuous cycle of praxis and reflection. This method is strongly interrelated with the human social situation and individual life in terms of social transformation: persons act in a particular social, cultural context. Conscientized education ought to be directed toward awakening awareness and a critical mind in which anyone can reflect on concrete

situations in which he or she makes choices and decisions. Therefore, the method used in attempting to achieve educational ends should be based on "conscientization."<sup>8</sup>

To conscientize people, educators should not arbitrarily try to infuse knowledge, but, as Rogers says, an educator should act as the "midwife" who helps the person to create new life. Furthermore, each one should understand pastoral care and pastoral counseling and then work as a facilitator of Intermediary Group education. What Rogers calls a therapeutic triad comprises three elements: empathetic understanding, positive regard, and congruence.<sup>9</sup> The therapeutic triad, however, omits caring confrontation, which is one of the two variables in the "growth formula" (Growth = Caring + confrontation).<sup>10</sup> The confrontation must exist not only in personal and communal encounters but also in counseling.

In educating itself and the masses, the Intermediary Group should seek its energy from the "minjung." Educational reforms must try to curb the tendency of the Intermediary

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<sup>8</sup>Paulo Freire, Pedagogy of the Oppressed (New York: Herder and Herder, 1970) 40-56, 62-74. Paulo Freire, Education for Critical Consciousness (New York: Seabury Press, 1974) 41-58.

<sup>9</sup>See Carl R. Rogers, On Becoming a Person (Boston: Houghton Mifflin, 1961) Part II, III, IV.

<sup>10</sup>Howard J. Clinebell, Jr., Growth Counseling (Nashville: Abingdon Press, 1979) 55.

Group to confine itself to the elite and middle class without heeding the agony of the minjung. Moreover, Korean churches are usually structured to accomodate the middle class. Hence, if the academy Intermediary Group movement does not penetrate into the "han" and the "spirit" of the minjung, it might degenerate itself into an organization that exists to worship "the development of the society." To strive for a better society and better future, the Intermediary Group movement must take, as its starting point, the alienated people, that is, the nimjung.

## CHAPTER V

THE THEOLOGICAL REFLECTION ON MINISTRY OF THE KOREA  
CHRISTIAN ACADEMY

I have been thinking about my ministry through the theology of ministry course. So I am, here, reflecting on my past ministry, particularly in the Korea Christian Academy in terms of a theological perspective in order to re-strengthen my ministry. I had been working with my ministry at the academy without theological reflection on that ministry. This is a real opportunity to evaluate my past ministry and to compare theology to my ministry in order to redevelop that ministry.

My past ministry and the project of the Christian Academy should be criticized from a theological perspective. For this purpose, I drew from John Deschner in order to theologize on the Intermediary Group project. It is obvious that Deschner integrates the Christian faith and Christian life in the church with the context in which the people of God work outside of the church in the secular world. He says that:

Practical theology is the church's theologically disciplined self-criticism and projection concerning how it understands, manifests, orders, and inter-relates the congregation's contemporary life of worship, fellowship, and service in the local context of the whole people of God.<sup>1</sup>

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<sup>1</sup> John Deschner, Preface to Practical Theology (Unpublished, 1958) 20.

From his point of view, the congregation's contemporary life is basically emphasized in worship, fellowship, and service in the local context of the whole people of God rather than just inside of the church building. This is the point which stimulates me in my ministry on the project at the Christian Academy. He also provides me with three points concerning the tasks of practical theology:

First, the task is to criticize and project. Practical theology criticizes the congregation's past life and projects suggestions about what that life could be in future.

The second task concerns who rightly performs it, practical theology is the church's own criticism. This includes openness in two directions; openness to the criticism of God, and to criticism from outside the congregation.

The third task of practical theology is not so much upon what the congregation does, as how it understands, manifests, orders and inter-relates what it does.<sup>2</sup>

With these tasks in mind, I would like to reflect theologically on my ministry project at the Korea Christian Academy. In the Intermediary Group, service was much more emphasized than worship and fellowship, which means that there was no balance and integration between them.

First of all, the essential problem we had was the lack of a continuous effort at theologizing. Second, this movement was driven by task-orientation; it did not pay much attention to personal care in terms of fellowship.

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<sup>2</sup>Seward Hiltner, Preface to Practical Theology (Nashville: Abingdon Press, 1958) 23-26.



Third, it worked primarily on social transformation and humanization; this resulted in the lack of a transcendent dimension so that spiritual growth and its disciplines were not tackled seriously in terms of worship.

#### A. THEOLOGY AT WORK

Because a continual, contextual effort at theologizing about the ministry of the Intermediary Group project was lacking, I would like to clarify that ministry in terms of theological reflection. To do this it is necessary to ask: What does "the Church" mean in the context of the Korea Christian Academy movement?

I believe that the term "Church" originally meant the people of God. Hans Küng points out that the oldest and most fundamental concept underlying the self-interpretation of the ekklesia is the "people of God." And the word "λαος" in the New Testament means the whole people of God, not "the laity" in the sense of uneducated members incapable of holding office. Not before the third century did the distinction between "clerics" and "laymen" appear, a distinction which later led to the characterization and treatment of the "laity" as second-class members. The church is subordinate to the Spirit, and it must know that the Spirit works where and when He wills. Hans Küng said about that:

The Spirit of God cannot be restricted in his operation by the Church; he is at work not only in the offices of the Church, but where he wills: in the whole people of God. He is at work not only in the "holy city", but

where he wills: in Christianity as a whole. And finally he is at work not only in Christianity, but where he wills: in the whole world.<sup>3</sup>

What is the spirit of the Intermediary Group project from the perspective of theology? Some of the participants are confused about whether the concept of Intermediary Group means the middle class in the society or the moderate group between "pro" and "con" in the political situation. The Intermediary Group, unfortunately, has not developed its own theology. The Intermediary Group movement should be based on the theological foundation of the Church as the whole "people of God;" at the same time, its members should see themselves as a reconciling and serving Church for that whole people.

The spirit of the Intermediary Group can then be more specifically rooted in the incarnation of Christ. "The word became a human being" (John 1:14). He reconciles the broken relationships among individuals, groups, classes, races, sexes, as well as that between humanity and God. In the reality of Christ, we are able to experience, encounter and dialogue with others because of the way in which the pluralistic, democratic society is built. Reconciliation is not accomplished by romantic sentimentalism, but by the event of the crucifixion on the cross. On the one hand, the role of reconciliation must be as a pressure checking the power

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<sup>3</sup>Hans Küng, The Church (New York: Doubleday, 1979) 176.

of the political authority. On the other hand, it is a task of conscientizing the people and seeking reconciliation of the bi-polarization in Korean society.

Paul, himself, in the epistles, shows us a servant model which could be applied to the Intermediary Group movement.

He always had the nature of God, but he did not think that by force he should try to become equal with God. Instead of this, of his own free will he gave up all he had, and took the nature of a servant. He became like man and appeared in human likeness. He was humble and walked the path of obedience all the way to death — his death on the cross. For this reason God raised him to the highest place above and gave him the name that is greater than any other name (Philippians 2:6-9).

So, Korea Christian Academy, I think, should model itself after Jesus by being the servant church. Jesus came into the world to serve, so the church seeks to serve the world by fostering the brotherhood and sisterhood of all people. Avery Dulles points out the Church's role:

The servant ecclesiology reflects a consciousness of these needs of both the Church and the world. It seeks to give the Church a new relevance, a new vitality, a new modernity, and a new sense of mission. The effort on the Church's part to overcome its pride, its corporate egoism, and its callousness toward human misery promises to bring about a great spiritual renewal within the Church itself. Not only individual persons in the Church, but the Church itself, can be transformed into altruistic service toward the poor and the oppressed. This service can include prophetic criticism of social institutions, and thus help to transform human society into the image of the promised Kingdom.<sup>4</sup>

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<sup>4</sup>Avery Dulles, Models of the Church (New York: Doubleday, 1974) 92.

This reconciling servant church works in the concrete arena of history with its own confessions and responsibilities. Theology for liberation begins from praxis, not in the realm of ideas. Jose Miguez Bonino claims that"

Liberation is not simply a history that breaks in from a future totally unconnected with the present: it is a project which springs from the protest born of the suffering of the present; a protest of which God grants a future in which man enters through his action.<sup>5</sup>

He also states that action is what Church is, that the Church can only be found: "Where Christians celebrate and confess together their quite earthly, immediate, and concrete commitment to the liberation of man."<sup>6</sup> Theology has to "incarnate" this real, concrete history in order to respond to the people who suffer under the oppressor and to transform the dehumanizing social structures. To apply this theology to Intermediary Group, it must become a being for others. Thus, the obligation of the Intermediary Group is none other than the obligation of love. So the Intermediary Group must pass from individualistic motivation and ambition to a communal and universal one and must offer service to human society for the whole salvation of the world.

Juan Segundo claims that:

If the very existence of the Church is meant to be leaven in the dough, salt in the meal, and light for all

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<sup>5</sup>Jose Miguez Bonino, Doing Theology in a Revolutionary Situation (Philadelphia: Fortress Press, 1975) 76.

<sup>6</sup>Ibid., 173.

those who dwell in the human household, then the ecclesial community must accept the obligations that derive from its essential function.<sup>7</sup>

The Intermediary Group, as a servant Church, should be an unfolding sign of salvation: "You must love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbor as yourself." (Luke 10:27)

In this reconciling and liberating spirit of service, the Intermediary Group should be identified with the people. These people, the "minjung," are the permanent reality of history, according to the minjung theology. Kim Yong Bock states that:

The minjung is not a self-centered or completely defined concept, but a living entity, which has an ever-unfolding drama and story. The minjung has a social and political biography. The minjung reality is known only through its biography, its story, its hope and sufferings. The socio-political biography of the minjung is the key historical point of reference for minjung theology in addition to reference of biblical stories.<sup>8</sup>

The Korean Church has now started to become aware of what the real Church is and how that Church confesses its faith in our own language, in our particular situation of suffering people. We "Christians in Korea" are awakening to our identity, an identity which is deeply rooted in a people

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<sup>7</sup>Juan Luis Segundo, The Community Called Church (New York: Orbis Books) 81.

<sup>8</sup>Yong-Bock Kim, "Korean Christianity as a Messianic Movement of the people" in his Minjung Theology (Singapore: Christian Conference of Asia, 1981) 187.

who have been oppressed, exploited and alienated by the power elites throughout Korean history. Minjung theology is providing the energy behind liberation and political theology. "I have seen the affliction of my people who are in Egypt, and have heard their cry because of their task-masters: I know their suffering." (Exodus 3:7) We are called to liberate the suffering people who are created by God in His likeness. Minjung cries out to God; He hears minjung's cry. God takes minjung out of the oppression and leads minjung to the land of liberty.

Minjung theology is the cultural liberation theology trying to re-build our spirit according to our rediscovered traditional culture in Korea: folklore, stories, folksong, folkdance. Ever since the life of the minjung became polluted and threatened by Western culture, we have gradually lost our spirit and our identity. This has happened because we have not made use of our own traditional culture.

Now, we have been rediscovering minjung's wisdom in creating puppet shows, the Pansori (a one-person opera), and the masked dance. Through these folk-expressions, the oppressed people have traditionally learned the capacity to laugh and to play with human dignity, even in the most distressful situations. The masked dance is full of human satire and vulgar expressions with a great number of sex-related dirty words. These folk arts help people slip into the world of dreams, fantasy and vision. While performers

sing songs, laughing all together, "the minjung get conscientized and are provided with a stance of critical transcendence. In other words, the stance of critical transcendence comes out of the accumulated suppressed feelings of the minjung's everyday life. The accumulated minjung's Han (a Korean word for a kind of unresolved sense of resentment against the injustice suffered) is resolved."<sup>9</sup> It seems to me that this provides one of the most effective group therapies. The energies of minjung in history have promoted the spirit of liberation. For example, the Donghak peasants' revolution, the March 1st movement, and the April Students' Revolution were all supported by minjung.

Among Christians, minjung is expressed by the Suffering Servant image which is not just a religious or spiritual messianic image isolated from the political arena. In fact, the messianic struggle has been centered in the political arena. The Korean Church had been caught up in the consciousness of the elites separated from the suffering minjung, but now the small groups of the Korean Church have realized that we are a servant Church like the suffering servant, serving minjung. We are a sign of the messianic movement for the minjung at the same time that the Minjung is the historical demonstration of the Messianic struggle for us

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<sup>9</sup>Young-Hak Hyun, "A Theological Look at the Mask Dance in Korea." in *ibid.*, 46.

in our time. It is this kind of suffering servant theology that will help the Intermediary Groups to identify with the struggle of the minjung.

## B. HOLISTIC PASTORAL CARE AND GROWTH COUNSELING

The second weakness I have found in the Intermediary Group's educational process is the lack of pastoral care. By focusing mainly on building up each small group's tasks, we lost the balance between developing group tasks and caring for each other. I found new insight for dealing with this situation from Seward Hiltner's pastoral theology and Howard Clinebell's growth counseling. According to Hiltner's point of view, pastoral care is shepherding, which has three aspects: healing, sustaining, and guiding. William A. Clebsch and Charles R. Jaepfe have added reconciling as one more pastoral care function. They explain all four of these functions:<sup>10</sup>

Healing - "a pastoral function that aims to overcome some impairment by restoring the person to wholeness and by leading him to advance beyond his previous condition."  
Sustaining - "helping a hurting person to endure and to transcend a circumstance in which restoration to his former condition or recuperation from his malady is either impossible or so remote as to seem improbable."  
Guiding - "assisting perplexed persons to make confident choices between alternative courses of thought and action, when such choices are viewed as affecting the present and future state of the soul."

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<sup>10</sup>Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling (Nashville: Abingdon Press, 1966) 19.



Reconciling – "seeks to re-establish broken relationships between man and fellow man and between man and God."

Clinebell accepts these functions of pastoral care, but in mobilizing them for pastoral counseling, he applies them to multidimensional persons in a holistic way. For him:

It is important for the growth-oriented counselor or therapist to have a clear understanding of the six interdependent dimensions within which growth can occur; in our minds and in our bodies, in our relationships with other people, with the biosphere, with the groups and institutions that sustain us, and in the spiritual dimension of our lives.<sup>11</sup>

This whole, multidimensional person is not only a person in relationship with an integrated social and physical world, but that world is in a dynamic process of growth. For Clinebell, the present time is crucial for the whole human community.<sup>12</sup>

This holistic approach to the person and his/her world has helped me to begin to integrate my Christian values and culture with the broader culture of Korean history and identity. For a long time I could not understand why my father threw away his Christian commitment in order to obey his grandfather's request to prepare for ancestor worship for him. Even though my father was cruelly killed during the Korean War and had no grave of his own, I still

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<sup>11</sup>Howard J. Clinebell, Jr., Growth Counseling (Nashville: Abingdon Press, 1979) 19.

<sup>12</sup>Ibid., 190.

hated him. Now, with open eyes, I can look at my father as a man who was faithful both to his Christianity and to the deep value of family traditions. So, I am able to integrate into my Christian commitment both the Christian life and Korean traditional ancestor worship. It is this kind of integration which Clinebell sees as liberating:

Growth counseling is a human potentials approach to the helping process that defines the goal as that of facilitating the maximum development of a person's potentialities, at each life stage, in ways that contribute to the growth of others as well and to the development of society in which all persons will have an opportunity to use their full potentialities. Growth counseling aims at helping people achieve liberation from their prisons of unlived life, unused assets, and wasted strengths.<sup>13</sup>

He defines counselor, then, as a liberator, an enabler of a process by which people free themselves to live more fully and significantly.<sup>14</sup> In order to be a liberator the counselor must identify with oppressed and depressed people as a "Suffering Servant." One of the roles of this sensitized counselor is to conscientize — awaken and literate — the people he/she counsels from an oppressive political and economic society. The kind of growth which this counselor seeks must be focused on humanization and the liberation of the oppressed:

Is growth counseling and all counseling and therapy for that matter, merely the privatized luxury of middle-class people in affluent countries? If so, they are

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<sup>13</sup>Ibid., 18.

<sup>14</sup>Ibid.

unethical luxuries on a planet where two-thirds of the world's people face the ravages of economic oppression, malnutrition, and overpopulation. To be ethical, the insights and methods of counseling and life enrichment work must be used as instruments for helping to liberate social structures and institutions somehow we must integrate a passion for social justice into all our counseling, therapy and growth groups. Participants should, as a central dimension of their growth, be motivated and empowered to join with others in eliminating growth-stifling economic injustice, racism, sexism, ageism, militarism, and nationalism wherever they occur. Commitment to the growth perspective implies a commitment to overcoming all those oppressive laws and beliefs and practices in our institutions, communities, and nations<sup>15</sup> states that block human becoming on a massive scale.

By providing pastoral care for the participants of the Intermediary Group through counseling, supervision, growth groups, and education, this holistic vision of human growth can be made real in their lives. However, this humanization is not enough in and of itself. As I have stated, the third weakness in the education of Intermediary Groups has been the lack of spiritual focus. We, the Korea Christian Academy, should learn the strength of spirituality. This should be laid at the heart of the Intermediary Group movement or else our movement will be just one more humanistic utopian romantic demonstration. This is why John Cobb claims that "Counseling for growth is direct service of God,"<sup>16</sup> and why he puts the emphasis on spirituality! The full Christian goal is a new wholeness centering in the

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<sup>15</sup>Ibid., 32.

<sup>16</sup>John B. Cobb, Jr., Theology and Pastoral Care (Philadelphia: Fortress Press, 1977) 52.

spirit. Holistic growth and human community development spring from the six inter-related dimensions of physical, psychological, institutional, ecological, and spiritual growth is the center of the other five dimensions and is their integrating energy. Clinebell states:

Spiritual growth aims at the enhancement of our realistic hope, our meanings, our values, our inner freedom, our faith systems,<sup>17</sup> our peak experiences, and our relationship with God.

Putting liberation and reconciling goals in the perspective of spirituality can help the members of the Intermediary Group to maintain their hope, the kind of hope Clinebell envisions:

Hope allows us to risk vulnerability it enables us to continue struggling when growth is blocked or is very slow . . . The kind of future one expects has a profound influence on how one responds in the present. Hope is an indispensable resource for coping with any severe crisis.<sup>18</sup>

This kind of growth counselor, as a "hope awakener," can fan the spark of hope into a flame of energy for the Intermediary Group by:

- (a) Actively affirming their growth potential.
- (b) Coaching them as they learn the skills of change.
- (c) Affirming even small effort to change their situation.<sup>19</sup>

This spirit-centered hope can be related to the minjung's Messianic kingdom. The minjung who suffer in the present can have a vision and a hope that salvation is coming

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<sup>17</sup>Clinebell, Growth Counseling, 37.

<sup>18</sup>Ibid., 48.

<sup>19</sup>Ibid., 49.

from a Messiah who is participating in the minjung's suffering and marching with minjung from Egypt to the free land. Intermediary Group can be a "hope awakener" to the oppressed people, a way in which the Messianic kingdom is coming for the minjung. We are praying and singing "Oh, Lord, come to us."

This holistic, liberating, spirit-centered growth counseling should be implemented in terms of the Korean culture. It cannot be used directly in a different socio-cultural setting. We have a task of reinterpreting Growth Counseling in our traditional culture. One means of doing this reinterpretation might be reactivating our traditional Shaman performance with its dynamic energy. This mask-dance can help in the way that pastoral care functions: through healing, sustaining, guiding, reconciling, and nurturing. This kind of care can be a type of group therapy both for the Intermediary Group and for the minjung. Because it is hope-centered, the minjung mask-dance makes people sing, dance, shout, and laugh. The whole community of people participates in this group dance and it enables people to become aware of their power and the use of their power against the oppressors. I hope to study further how to mobilize the Shaman performance and Mask-Dance in terms of spirit-centered Growth Counseling.

The dance involves the participants in a form of

spirituality which combines priestly and prophetic elements. By interpreting these folk arts in light of Christian spirituality, an integrated program of worship, meditation, and spiritual growth can be developed for the Intermediary Group.

## CHAPTER VI

## A MODEL FOR SOCIAL CHANGE IN KOREA

## A. MAIN PURPOSE

On the basis of the program and the research up to the present time, I would like to restructure the educational agenda of the Intermediary Group to provide an impetus towards further growth of the Church in terms of serving the minjung. As a first step, I would like to rename the Intermediary Group the "Shalom Community." The reason for such renaming is that the Intermediary Group places too narrow an emphasis on the concept of growth, whereas the Shalom Community, by including a holistic aspect, not only encompasses personal growth and social justice and peace, but also implies physical, socio-political, and spiritual salvation. An individual and the society maintain an organic relationship. A society, similar to a human body, possesses an organic body. Moreover, a society strives for continual growth. According to Eric Erickson, love, trust, and hope are integral elements in the growth of an individual. These three characteristics are not confined to the growth of an individual, but they can be extended to the growth of a society. The growth process does not limit itself to personal maturation but is equally applicable to the development of the society as a whole.

As Clinebell indicates, the modern age is at the point of transformation. Confronted with a threat to the very survival of mankind, we must seek an "ideal" that would represent a new possibility and new hope.

The present moment in history is pregnant with unprecedented possibilities - for chaos or creativity, for alienation or community, for disintegration or growth. We may well be on the verge of a new stage in the human journey. A growth renaissance could be beginning. In the midst of the epidemic of growth stifling problems and injustices, the growth elan seems to be moving powerfully in many people and in many places. More and more people are, like you, beginning to feel the warm winds of spring awakening them to new growth in their bodies and minds, and in their relations with other people, nature, institutions, and with the birthing Spirit. The time is ripe for a fresh commitment, by all of us who are aware of the wonder - full potentials of human beings, to doing all that we can to help develop greater wholeness in ourselves, in our intimate relationships, in our community and its institutions, and among the whole human family. My hope is that, by sharing wholeheartedly in such a commitment, you may become an increasingly able "gardner of the Spirit" who will help make the darkness a time of birth and the light a time to flower. Shalom!"<sup>1</sup>

The Shalom community, in pursuit of humanization, should not be allowed to stagnate as a one-dimensional method for social progress. We should seek to strengthen it as a tool to foster both personal growth and social development in light of the advent of a new era for all of humanity. As Chardin asserted, God shapes history and we must participate in this Missio dei (through which God works on the human history). Moreover, we must reside in God's hope to develop

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<sup>1</sup>Howard J. Clinebell, Jr., Growth Counseling (Nashville: Abingdon Press, 1979) 190.



the world. In other words, all personal growth must accompany the growth of the society, and, with this in mind, we must work in the midst of God's light and hope.

The educational paradigm of the Shalom Group, which aims to witness to the Lord's history of salvation, has three components: 1) Growth Counseling must be its central tenet; 2) the Shalom Group must strive to achieve liberation of the masses; and 3) it must consider the minjung theology as its base. Hence, the Shalom spirit of education relies on humanization to promote the growth of the society. This spirit of education must have the message of the minjung theology and the concepts of Growth Counseling as its center; it must be further strengthened to overcome the bipolarization of the Korean society and establish freedom and justice through humanization.

In light of the above assumptions, I would like to list a few educational objectives that the Shalom community should pursue. First, it must be a non-violent movement. Historically, nations or individuals have resorted to the use of force (usually military in nature) to achieve their objectives. Such a vicious cycle persisted for tens of centuries. At present we possess enough nuclear capability to decimate the world. The major powers are challenging each other to the point of frequent crises. Now, it is time to pursue non-violent movements as demonstrated by Martin Luther King and Mahatma Gandhi. Even if it requires time and long-

range planning, we must seek reconciliation by opening all channels of communication and heightening awareness of the need for mutual understanding. Second, personal growth and social change must emphasize the spiritual side. The growth of a society cannot be attained only through socio-political, economic, and cultural strategies. Instead of optimistic human effort, we should sublimate our life through transcendent and vertical relationships among persons and with God. "If our religion is growth-liberating, it can open doors of our whole being to the nurturing energies of a living universe,"<sup>2</sup> Through the encounter with the spiritual world, people can acquire hope, trust, and love; similarly, the growth of a society can be accelerated by such a spiritual encounter.

Spiritual growth is the key of all human growth. Because human beings are inherently transpersonal and transcendent, there is no way to fulfill oneself<sup>3</sup> except in relationship to the larger spiritual reality.

The growth of a society is not achieved only through human will and ideology but through the salvific acts of God. Through the pursuit of spiritual growth – human greed which is propagated by a materialism that stems from extravagance and physical indulgence, authoritarianism which stems from the desire to govern others, and individualism, which stems from the desire to satisfy oneself and oneself only – will be sublimated towards the attempt to exterminate social ills

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<sup>2</sup>Ibid., 101.

<sup>3</sup>Ibid., 102.

and to liberate humans from their non-spiritual shackles. Third, non-authoritarian leadership has to be developed. In Korean society, where, traditionally, power formed an integral fiber and where Confucianism was the spiritual spokesman for the people, authoritarianism has suppressed Koreans and obstructed the development of democratic society and leadership. Authoritarian leaders and leadership should be eliminated, and the leaders should be trained in the image of Jesus, the suffering servant of the suffering people. It is the mission of the Shalom community to uphold the image of the suffering servant and to liberate humans from injustice and political-economic shackles. As Chapter five of the Book of Galatians denotes, the liberating and freedom-pursuing growth group must declare freedom to the minjung and serve the suffering people. Fourth, this Shalom educational process seeks to establish freedom and justice. It is education to train the participants to liberate and free persons from injustice and suppression and to create a society founded on justice and peace.

#### B. A PROPOSAL: THE REVISED SCHEME OF THE "SHALOM COMMUNITY EDUCATION"

The objectives of the Shalom Community are to unite Korea, to reconcile the bipolarized society and to accelerate the growth of the Intermediary Group through the subjective participation of the minjung. The Intermediary Group will

aim to democratize the society and implement justice.

#### BACIS OBJECTIVES

To realize the above objectives, the participants of the Shalom community will:

1. In the midst of the minjung, develop themselves as more open-minded and non-authoritarian.
2. Foster future-oriented historical consciousness.
3. Adopt humanization through democratization and realization of social justice as the mission of the Shalom community.

#### SYNOPSIS OF EDUCATION PROCESS

The education of the Intermediary Group will be based on the following three processes:

1. Regular courses

The process will include the lectures, seminars, and the workshops in line with the objectives as delineated above. In addition, courses will be included which are chosen by the participants as their specific group courses.

2. Group Life

This includes the extra-curricular activities that are assigned during the education to develop solidarity in the group, to internalize the minjung consciousness, and to apply the theoretical knowledge to their life situations.

3. Professional Training

This training is provided for the participants who have completed the basic course of the Shalom community.

This course emphasizes workshop-oriented curriculum in which its methodology is determined by participants, and their real-life situations can be reflected and meaningfully integrated to achieve conscientization. The participants from diverse professional fields can even more flexibly participate in this program and apply it to their lives.

#### PARTICIPANTS

1. Religious Group: Persons, either from the clergy or the laity, who possess the potential to lead the reform in the religious sector.
2. Women's Group: Women from the social organizations who possess the potential.
3. Peasant Group: Those who are active in agrarian and religious organizations and who are interested in the regional activities.
4. Industrial Group: Managers and executives of the corporations who possess the potential.
5. Student Group: College students in general and students involved in the student associations.
6. Mass Media Group: The editors and reporters of the religious mass media.<sup>4</sup>
7. Medical Group: Nurses and the doctors who work in

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<sup>4</sup>I have included the mass media and the medical group because freedom of the press is a prerequisite to democracy, and by emphasizing the holistic facet of the medical group, we can strive for the wholeness of physical, socio-cultural, and spiritual spheres.

the Christian hospitals or in the regular infirmaries and hospitals.

#### COMMON COURSES

1. The Development of the Society Versus the Self
2. The Korean Culture and History of the Masses
3. The Concept of the Shalom Community as a Means for Social Development and Growth.

##### 1) The development of the Society versus the self

The main objectives of the program are centered on the growth principles and the spiritual part of growth is given the highest weight. In relation to such growth strategy, the activities of the groups will be discussed in relation to the development of the society as reflected in social changes and in the growth of individuals.

##### 2) The History of the Minjung and Korean Culture

By studying the history of the minjung, the traditions of Korean culture and its linkage with that of the world will be sought.

##### 3) The Ideology of the Shalom Community as a Means for Social Development

By studying the structure of the Korean society, the role of the Intermediary Group in overcoming the bipolarization and the mass alienation will be discussed.

#### THE PROCESSES CLASSIFIED BY SOCIETIES

##### 1) Religious Reform and Social Development

By activating the potential energy of the religion,

the realization of the freedom and justice through the humanization process will be discussed.

2) Feminine Consciousness and Humanization

By considering how the women have been subordinated to the male-oriented culture, feminine consciousness and feminine cultural development will be discussed and liberated.

3) Korean Peasant Movement and the Establishment of Egalitarian Society

The status of the peasants which has been historically undermined will be re-evaluated and the agrarian movement towards the establishment of the egalitarian society will be discussed.

4) Industrial Developments and Labor Relationships

In order to enable balanced industrial growth, dynamic cooperation between labor and management will be encouraged. A new labor-relations model based on reconciliation and justice will be encouraged.

5) Student in Society

Humanization in the direction of social change through the student movement will be discussed.

6) Korean History of Mass Media and the Development of Democratic society

By examining the historical role, Korean mass media has assumed, the mission and the responsibility of the mass media group in light of social development will be discussed.

### 7) Physical Health of the People as One Society

The social responsibility and role of the medical group in ensuring the physical and mental health of the people will be discussed.

### IMPLEMENTATION OF THE CURRICULUM

The curriculum will be implemented through the following four stages:

#### A. Lecture

The lectures will be differentiated between courses in general and lectures in particular for different groups, and they will last 50 minutes each.

#### B. Seminar

1. Each lecture will be followed by a small group seminar and a plenary seminar that will last 80 minutes respectively; the issues that will be dealt with in the seminars must be related to the topics of the preceding lectures.
2. The opinions and the questions that might have been raised during the small group seminars and lectures will be expressed on a personal basis.
3. The problems that were raised during the plenary seminar will be discussed, and other relevant issues will be presented.
4. The number of the participants in the small group will be limited to eight.



5. The plenary seminar will be conducted on the basis of the reports from the small groups and the plenary committee.

C. Case Studies

By examining a specific case study, the role of the Intermediary Group on the level of the social movement will be investigated. The motive for the case study is to gain practical experience, vis-a-vis objective knowledge that is gained in class. Time allotted for the case study will be 60 minutes for the small group and will be 80 minutes for the plenary group.

D. Workshop

1. The educational objectives will be internalized through the workshops. The tasks for oneself and for the group will be selected and determined, and detailed directions will be specified.

2. The orientational program will precede the workshop in order to ensure the efficiency of its operation. (120 minutes)

3. The workshop will be conducted according to the following five stages:

1. Internalization (90 minutes)

The participants will be divided into three of four small groups; they will be given the opportunity to discuss the problems that

were raised in the lectures, seminars, and everyday life in their own words.

2. Task-determining stage (90 minutes)

The social changes that are associated with the personal growth and the activities that will promote it will be freely discussed.

3. Task-coordinating stage (90 minutes)

The small group will cooperate in planning tasks of the Shalom Community and action for individual's work place, efficiently and realistically.

4. Specific Planning stage (120 minutes)

To actualize the given tasks, the plan is broken down into specifics.

5. Evaluating stage (120 minutes)

The action strategies of the individual and the Shalom Community will be announced and evaluated in the regular meeting.

#### EXPERIENCE COURSE

A. Objectives;

The objectives of the experience course are as follows.

1. To provide opportunities for self-introspection and self-meditation.
2. To help participants mature spiritually.
3. To develop social consciousness.

4. To learn the folk heritage and folk culture through folk games.
5. To help the folk personality to develop through direct participation in the activities (such as folk games, dances, etc.), conversation.

#### B. Contextual description of the Experience Course

In order to achieve the objectives of the experience course through four nights and five days of group experience, the participants are given preliminary orientation and time to get acquainted with each other. The following personal and group activities are provided.

##### 1. The steering committee

The steering committee is formed to coordinate activities of different groups.

##### 2. Song of the minjung base community

To conduct a society and to heighten social consciousness, folk songs are learned and sung.

##### 3. Folk games

Through the involvement in "nongak" (rural music), "Talchoom" (mask dance), "panso ri" (Korean folk opera), and other group games, the participants not only become more aware of the folk heritage but also maintain both good mental and physical health.

##### 4. Meditative Prayer

To promote spiritual growth, there is a time before breakfast that is allotted to meditation,

prayer, and Zen contemplation.

a) Time for Meditation

In silence, the participant will listen to the sound from inner self and converse with oneself.

b) Nature

In the silent encounter with nature, the participants learn to appreciate the universal harmony.

5. Labor

By getting involved in cleaning, gardening and other menial jobs, the participant realizes the freshness of labor and gains the feeling of solidarity with other participants.

6. Feast

The participants prepare the meal and enjoy the feast of Shalom by getting involved in singing and performing. (instruments and dancing).

## EDUCATION OF PLACEMENT

After completing the basic course, the participants are given the chance to apply what they have learned in their daily life through this education process. The objective of the process is to link the education to the real life dynamically (theory and praxis); the participant is given the option after the completion of the basic course to choose a three-month placement program where he is given a task to

fulfill in real life. The placement program helps to prevent the theory the participants learned from remaining only theory and becoming obsolete.

#### ADVANCED COURSE

##### A. Course Objective

In the advanced course, the main ideology of Shalom Community is studied. The participants also will join the others who have formerly completed the respective course work in studying common problems and discussing the need for the common cooperation.

The following conditions must be met to achieve the course objective.

1. To evaluate their respective plans for the Shalom Community which were drafted in the previous basic course.
2. To acquire the skills necessary for the planned activities.
3. To promote spiritual growth.
4. To develop common interests to strengthen the mission and activities of the Shalom Community.
5. To plan and develop individual programs for self-growth.
6. To strengthen the consciousness of the minjung base community.

##### B. The Contextual description of the Education:

The vision of the Shalom Community in light of

the minjung:

1. A lecture is delivered to re-emphasize the vision and the ideology of minjung theology are to motivate the participants to re-vitalize the dormant minjung culture.
2. The researched subjects and courses are selected in accordance with the needs and the interests of the workshop; they are further classified into three main topics.
  - a. Methodology of Social Investigation
  - b. Drill in Person-to-Person Relationship and Growth Counseling
  - c. The Organization and Operation of the Group
3. At a specified time, the seminar will be held in connection with the lecture.
4. After the completion of the courses, a few participants will be selected to orally present their involvements in the formation process of the case studies.
5. During the educational process, a substantial amount of time is allotted to workshop; the workshop will be conducted according to the following three steps:
  - a. Workshop 1: It will be conducted along the lines of the activity report that was presented after the basic course.

b. Workshop 2: Based on the experience up to now, a new subject is selected and a long-term plan is drafted.

c. Workshop 3: The program for common research is drafted to encourage mutual cooperation among participants and efficient operation of the Intermediary Group.

6. The experience training of the advanced course will emphasize the formation of social consciousness and spiritual growth.

#### PLAN FOR EDUCATIONAL ADMINISTRATION

1. The four nights and five days of residential education will be divided up as follows: Of the total forty hours devoted to actual operation, thirty hours will be allotted to curriculum (i.e., coursework) and ten hours applying what they learned to the real situation.

#### 2. Methodology of Education

An environment where vigorous, mutual cooperation can be fostered is provided.. Furthermore, the participants are encouraged to use their creativity to attain spiritual growth

#### 3. Advanced Growth

The duration of the education will be four nights and five days; through adequate and open discussion, faults will be mutually corrected, and the

underlying concepts of the Shalom Community and the missions of the leaders will be clarified.

#### 4. Educational Material

The course and syllabi and information on the workshop and the activities of the Shalom Community will be distributed to all participants who are to make efficient use of them.

#### 5. Lecturer

A conference will be convened to train the lecturers in the underlying ideology of the Shalom Community.

#### 6. Staff

The staff will be responsible for the supervision of the actual operation of the education processes and will work hand-in-hand with the participants in the on-job training by developing intimate relationships with them. Also, the staff will receive training in counseling so that they may form counseling groups with the participants; hence, they will organize grief groups, AA group, CR group to carry out their counseling activities.



## CHAPTER VII

## CONCLUSION

History has shown that Korea has undergone a tragic fate. The "han" of the suffering minjung has been a history of the search for the Messiah. In the late Yi Dynasty, Minjung began to see Christianity as the only route to survival, and many people were converted to Christianity.

Today, as we approach the centennial of Korean Christianity, we see that a large number of peasants and laborers are deprived of their inalienable rights, while the Church is structured to accommodate the individual salvation of the middle and upper class, exclusively. However, although few in number, some churches are eagerly anticipating the "coming" of the Messiah for the minjung and are toiling to reach the "highest heaven." In addition, there are churches that endeavor to expand the minjung theology. There are churches which are not ignoring the minjung but are seeking God amongst suffering people and are expecting the coming of the Messiah through the minjung efforts to overcome oppression.

In order to pursue humanization, the Intermediary Group Movement should approach the Missio Dei flexibly by raising the movement to a spiritual dimension. The movement must adopt the characteristics of the Shalom Community so that holistic individual growth and social reform can be encouraged and accomplished.

The Shalom Community Movement should not stagnate as a nationalistic rescue movement but must adopt a global perspective. With the vision of a new reconciliatory movement for peace, it must proceed to eliminate the fear of starvation, pollution, nuclear power, and war. The Shalom Community movement must be fueled by Christian evangelism. It must be able to utilize the strength that springs from the combination of Shamanism, Buddhism and Confucianism, whereby our ancestors gained their wisdom and spirituality. The minjung heritage goes back a thousand years and has given hope and vision to the suffering minjung throughout that entire tragic history.

In examining the modern history of Korea, one can realize that the current tragedy of our nation stems from the schisms that exist between two ideologies (that is, North and South), and among classes, groups, individuals, and churches; the black-white logic is a dominant characteristic of the Korean nation. Hence, the main role of the Christian Academy is the strengthening of the Intermediary Group so that it can effectively pursue social integration by means of the dialogue movement.

If the Shalom Community endeavors to execute its intermediary role (that is, reconciling the schisms among groups, classes, sexes, generations, and ideologies) it must include holistic aspects. It should not stop as a campaign or strategy that finds its basis in social ideology

and social science, but it must also stress spirituality. The movement should not emphasize only individual growth but should holistically encompass psychological, physical, social, and relational spheres within its spirituality.

In order to achieve such objectives, we must adapt growth counseling and internalize it within our own culture and condition.

The success of the Korea Christian Academy depends on the extent to which the Academy can advance individual growth, social reform and the world salvation through dialogue and rational reconciliation at the holistic level. Also, it depends on how the movement can establish spirituality as its center while simultaneously achieving its objectives. Moreover, the elites should not be the leaders of the movement; we must allow the movement to develop into a spontaneous movement, led and supported by the minjung.

The Messianic Movement of the minjung must be expanded as a minjung "feast" (Jan Chi) through the confession of faith that finds its root in the cultural heritage. The movement must understand that God is accompanying and working with the suffering minjung.

The Shalom Community is essentially a liberation movement. It is a community march toward the "land of freedom." We should keep in mind that God's pillars of cloud and fire are guiding us to our land.

SHALOM

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